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The Princeton Seminary Bulletin

Vol. XLI SUMMER 1947 Number 1

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The Princeton Seminary Bulletin

VOL. XLI PRINCETON, N.J., SUMMER 1947 No. 1

THE ONE HUNDRED AND THIRTY-FIFTH ANNUAL COMMENCEMENT

The Commencement of nineteen forty-seven marked the return to the practice of having but one such occasion a year. During the war as many as four commencements had been held in a period of eleven months. The Chapel of the University, which is so graciously placed at the disposal of the Seminary each year, was thronged. Exactly one hundred degrees were conferred by President Mackay. For the first time in the history of the institution, the degree of Master of Religious Education, M.R.E. (Prin.) was given. Six young women, all college graduates, were granted their degree for completing the prescribed three year course. There were fifty-three Bachelors of Divinity, thirty-seven Masters of Theology and four Doctors of Theology. The names of those upon whom degrees were conferred and awards bestowed are published in this issue of the Bulletin.

The Commencement address was delivered by the Reverend Benjamin J. Bush, D.D., of Geneva, Switzerland. His message is here presented to the Alumni. Also in this issue appear the Words of Farewell to the New Graduates by President Mackay. One of the most stirring aspects of the impressive commencement exercises each year is the glorious music provided by the Westminster Choir College.

The day before Commencement was one of club and class reunions, with the Class of 1897 holding the spotlight in its fiftieth anniversary. The President's Reception at Springdale was followed by the Alumni dinner when more than one hundred and sixty former students of the Seminary were present. At that gathering, Dr. Frank Aydelotte spoke on the Palestinian problem, and Dr. Mackay on the Seminary and its future.

The following were elected as officers of the Alumni Association for the coming year: President, Alexander Mackie, Class of 1910, president of the Presbyterian Minister's Fund, Philadelphia; Vice-President, John Arthur Visser, Class of 1929, pastor of the Westminster Church, Detroit, Michigan; Secretary, C. Ralston Smith, Class of 1937, pastor of the Pine Street Church, Harrisburg, Pennsylvania; Treasurer, Charles R. Erdman, Class of 1891, Professor of Practical Theology, Emeritus. Those elected to the Alumni Council for a term of three years were: Thomas Sinclair Dickson, Class of 1912, pastor of the First Church, York, Pennsylvania, and Raymond I. Lindquist, Class of 1933, pastor of the First Church, Orange, New Jersey.

For the first time in the Seminary's history, the alumni conducted an election to fill certain vacancies on the Board of Trustees. The two elected were Frederick W. Evans, Class of 1905, pastor of the Second Church, Troy, New York, recently Moderator of the General Assembly, and C. Ralston Smith, Class of 1937, pastor of the Pine Street Church, Harrisburg, Pennsylvania.

In accordance with the agreement that a certain number of the members of the Board of Trustees of the Seminary shall be nominated by the Alumni, the following were elected as members of the Committee on Nominations: Jacob A. Long, Class of 1928, Secretary in the Board of National Missions, chairman; Bryant M. Kirkland, Class of 1938, pastor of the First Church, Haddonfield, New Jersey; Allen M. Frew, Class of 1935, pastor of the Presbyterian Church, Ardmore, Pennsylvania; Harold C. DeWindt, Class of 1936, pastor of the West-Park Church, New York City; and H. Spencer Edmunds, Class of 1919, pastor of the First Church, Easton, Pennsylvania. Notice will be given when vacancies occur among the ministerial members of the Board, Class of 1949. Names may be suggested by any member of the Alumni Association. These should be sent to the chairman of the committee, whose address is 156 Fifth Avenue, New York City.

Another action taken by the Alumni at their annual meeting was to recommend that each class see to it that it has a secretary who is active. It is requested that the class secretaries send their names at once to the editor of the Bulletin. Where this is not done the Seminary will appoint a member to so represent his class. Believing that the Alumni are eager to know more about the activities of their classmates, it is requested that the class secretaries send interesting items which can be incorporated in the Alumni Notes. Such items should reach the Office of the Registrar on or before June 15, November 15, March 15.

Some years ago the Alumni Association took action recommending that one, and in some cases, two alumni representatives in each Presbytery be appointed whose responsibility it will be to report to the Seminary each time a church vacancy occurs within the bounds of their respective Presbyteries. There are a few who have faithfully performed this service through the years. In the near future some new representatives are to be appointed. Your hearty cooperation is requested.

The Seminary wishes to express its appreciation to the Alumni for their letters containing suggestions and constructive criticisms for the improvement of the Bulletin. Such letters are greatly prized.

In this issue we present not only the addresses given in connection with the Commencement, but also two sermons which were delivered in Princeton the past academic year. One is by an alumnus of the Seminary, the Reverend William Sherman Skinner, Class of 1930, and the other by Pastor Martin Niemoeller of Germany.

E.H.R.

YOUR HIGH CALLING

BENJAMIN JAY BUSH

ANYONE asked to address a Graduating Class even from an eighth grade in the Year of Our Lord 1947 should hesitate. When asked to address a college graduating class, he should fear. But when asked to address a graduating class from a theological seminary, he should hesitate, fear and tremble. For our world is in need of new foundations. The supposed cultural foundation has collapsed. The economic foundation is sinking, and the political foundation is crumbling everywhere. So you go out into the world in perilous days to lay a deeper foundation—the foundation of Faith, born of a vital knowledge of God as we know him in Christ Jesus. Seldom in history has need and opportunity so met as in our day. It is a high calling to be called to such a redemptive ministry.

In the continent where I now serve, there are many needs. They can be met only in part during your lifetime. But in Europe where life is a grim struggle for food and raiment, the prophetic souls never forget that Europe's basic need is for something else more urgent still, and facing this need, many forget their small calories and meagre attire to ask whether we in the United States can meet this profounder need. Men and women like you are the answer.

You will soon be deeply enmeshed in parish duties. The calls upon your courage and time will be legion. At times you will be surprised at all the things you have done during a single week. But the worth of that week cannot be measured by your achievements in themselves. It will have been a worth-while week, only if in it you strengthened the foundations of faith in your Church and Community. As an older minister, I can stand among you repenting of our shortcomings in the past, for these add to your burdens and responsibilities.

Now this which you are called to do, has been done before in history. But it must be done again. Things must be said again and done again. And it is not amiss to think of those, who, in their day, did what now you must do in your day. Sidney Lanier could look at a waste marsh and sing:

> "As the marsh-hen secretly builds on the watery sod,
> Behold, I will build me a nest on the Greatness of God.
>
> By so many as the marsh grass sends her roots in the watery sod,
> I will heartily lay me a hold of the Greatness of God.
>
> I will fly in the greatness of God as the marsh-hen flies,
> In all the space 'twixt the earth and the skies.
>
> Oh! like the greatness of God is the greatness within
> The range of the ranges, the liberal ranges of Glynn!"

But you can look to mountain peaks of history for your inspiration and your faith in God. In many lands there are very high human summits. We honour them all. But among all the summits, none climb higher than those who have preceded you in the prophetic ministry. The influence of Greek genius is great. But the streams of living

water which flow from the spiritual summits in human history slake a deeper thirst, and are the only streams that can answer the parched cry of our times. Let us look at these summits.

Mountain Peaks of History

Long before the Christian era, there arose in Palestine, now here, now there, strange men who stood among their fellows and said: "Thus saith the Lord." They were not trained in any theological school. They knew nature, human nature, and they knew the God back of and beyond nature and human nature. They were vine-dressers, shepherds, ploughmen, but the heavens had opened upon their minds, and as they spoke to men, they revealed a "light not seen on land or sea." In this pre-Christian era, these men stood as the highest human pinnacles. Kings grow small before them, and statesmen seem to play with toys in their presence. Philosophers, beside them, often argue as blind men in dark caves. And while many philosophers ask for a key with which to open some fast barred door, these men go about still opening doors.

Again, a strange company of men formed to play the greatest role in history. They are tax-gatherers, petty merchants and fishermen. They have heard a voice affirming that that voice was the incarnate voice of God. Against the great tradition of their own religious background, they accepted that testimony as true; and miraculous, these plain men put on gianthood. Without ever possessing lands or estates or crowns, they are the masters of that which the mighty have sought in vain. They have conquered so many followers, generation after generation, that their monuments pierce every skyline in the Western world. Where can you go and not find a hospital dedicated to Thomas; a college to John; or a church to Peter? He who calls them, calls you, and would again manifest himself among you that fear may yield to faith and darkness to light.

Later, a little group forms, this time in Europe. It is the same out-cropping, the mighty upward thrust of God through men. Many of these men were scholars, princes of the mind. Their monument is the Reformation. Those who discount the Reformation and its Protestant heritage, should dwell long enough in the lands that did not profit by it, to re-charge their memories with its rich contributions. The real Protestant legacy needs no defence. As one goes about Europe and asks "who saw most clearly in the darker days" which still are our portion?—he learns that the Protestants did. Where are democratic institutions upon the surest foundation, if not in Protestant countries? Where is freedom lightly cast aside—not in a land like Holland with its Protestant background.

And among us in the New World, are the foothills of the fourth group. This group is the most Westward, born in England. This fellowship sought shelter in Holland but they needed a freer, larger world, and so they set sail to our New World. But before they left the home of their first exile, they worshipped in a Dutch Church hard by the sea. Their minister went with them that far and preached to them in a notable farewell service. This service has set that Church apart and made that minister immortal. From that last service on the Delft Canal in the edge of Rotterdam to the first service off the coast of New England which ended with: "In the name of God, Amen," there was one continuing emphasis. These men and women added a strength to our Colonial history as real as the New England hills themselves. As their emphasis grows less, we are the more able to appreciate them. To be sure, they were not perfect, and they lived too much in the Old Testament and too little in the New, but the tribute of an English poetess still stands to their credit:

"Ye call it Holy land, the soil where
first they trod,
And left unstained what there they
found,
Freedom to worship God."

Now one more religious company stands out against the past, of like significance; it had its origin in England also. It was born in Oxford and it did for England and all of us more than all the other religious movements associated with Oxford. If a like movement could be born in Oxford again, it would work a like miracle and bequeath a like benediction. Wesley's name is second to none in all the roll-call of Oxford's immortals. He came to Great Britain at a time like ours and offered men a profound experience of God. Wesley had been "strangely moved" by such an experience, and moved others by his faith in that experience. Then they began to move England and understanding men saw yet another human mountain range piercing the clouds of darkness and catching the rays of the dawn of a new and better day. What the law could not do; what Justice could not achieve; what the gallows failed to effect, Wesley and his co-workers did, in England, for England, and for us all in the Western world. And do not forget that one reason why we in the United States live in a Protestant country is that Wesley helped make it so.

The Need of Our Generation

Now our civilisation has need, great need, of a new birth. The blind can see this. And so a graduating class from the theological seminary is not a mere graduating class. It is an answer to the need of our generation. That is, it can be an answer. You go out from Princeton today 100 strong, the largest Graduating Class in all Princeton's history, and you can go out as the answer to the bitter cry of humanity. A small class made this answer in faith beside a haystack in Williams College. That made history among us. The whole earth is eagerly waiting to hear the next answer. Do you believe we have the answer? Are you the answer?

"Ah but," you say, "we, we, what can we do? The confusion is great, the hostile forces are many and mighty." But *they* were not born of timidity. They did not begin in myriad might. In fact many of them are often still small minorities. But they strangely paralyze the will of vast majorities.

As we look at Germany, she seems a hopeless challenge, but a German who knew Germany in her weakness as well as in her strength shared with a little American group in the early 20's a strange confidence as to what might have happened in Germany. My friend Julius Richter has a right to be heard regarding things German. He knew the worst in his country, for he had met it as an orphan. When his father died, his mother had to declare two of her children orphans because she could not support them, so dire was her poverty. All Julius had was a strong body and a rare mind and an indomitable faith. With no friends in high places, he never received the rewards he felt he had won. When at last he did graduate from the University of Berlin in Theology, he was sent to a mission field in East Posen, half Polish, half German, where, at the age of thirty, he was left a widower with three children, and soon he too became ill. His Church gave him a sabbatical year to recuperate, and what is incredible, he chose to spend the year in India, studying Indian Protestant Missionary work. Then Professor Harnack persuaded Prussia to establish a Chair of Missions in Berlin. He persuaded the Faculty also to examine Julius Richter for that chair. It was his knowledge of the missionary work in India that commended him to this appointment, and so the orphan became a Professor of Theology in the Faculty of Theology in Berlin in the noon-

tide of its power. Such a man has a right to interpret history. He told us, and reaffirmed his Faith again and again that he was confident, that if the Confessional Movement in Germany could have started early in this century, the first world war would not have happened. Again in 1939, seeing the black, ominous clouds all about, he still cherished the same faith. He was firmly persuaded that a religious revival would have changed the whole course of history in our day, had it come to Germany sooner. To believe in possibilities like that you are being graduated today. Is there a higher calling?

Yours is the highest calling because you are going out to meet man's deepest need in Europe. Need presses upon need, but the greatest need is still the soul's need. The inner temples crumble before the visible ones fall. Temples not built with hands must arise before men need symbols in stone of such a faith. And this supreme need is also the great yearning of our natures. The Psalmist validates this in the notable sentence: "As the hart panteth after the water brooks, so panteth man's soul after thee, Oh God!" A soul thirsts for God; never question this, even when the proof is not apparent. The despair of our day may be the hunger pangs of our spirit, and our doubts only the husks of our Faith.

Because St. Augustine lived in a world so like ours, he appeals to us particularly. His world was being shaken to pieces. He did not write his "City of God" basking in the shade of a beautiful arbour looking calmly at the placid sea, with the sun dipping gently into the West. No, no, his sky-line was red. He saw a barbaric, gory fist thrust into the bleeding face of his nation and people. He saw a boot reeking with flesh and blood planted on the quivering torsus of his so-called Christian civilisation. He knew our day. But he penned a sentence Dr. Mc Giffert has called the greatest in a thousand years of history: "How shall we rest save we rest in God?"

Near my home in Geneva at the edge of Verney is the chateau where Voltaire lived in exile. It is beautiful for situation. About are the hills and beneath is the lake. As you climb to the chateau from the village, the road is lined with stately trees forming a Cathedral aisle. For some of us, it is just that; not because it leads to the chateau where Voltaire lived and wrote, but because it leads to the fence in front of the chateau, where I am always content to stop; asking to go no further. Just inside the fence to the left is a strange little building, especially strange when we remember that Voltaire built it and wrote a strange sentence above the door. It is a chapel, and written above the door we read: "Voltaire erexit Deo." It indicates that beneath all Voltaire said and did, there was something unvoiced. Here it speaks. Voltaire too knew a hunger for God. You are going out from Princeton today to meet this deepest need in the heart of man.

Who Is Greatest?

Now some of you will say: "Such a challenge is only for the leaders, it is not for us. We are going to too small parishes." Some of you are disappointed in the calls you have received and you go to your work beaten in spirit. You feel you deserved something better. Perhaps you did. But do you know that the so-called better Church is always the more influential Church in the Kingdom of God? Older ministers can tell you that few ministers are too big for their parishes. Every parish is too big for every minister, and it may very well be that the man among you who is going to the least-honoured charge in the sight of you all is going to the one in which God has a very special interest.

Such words may have a flavour of cheap, hackneyed piety, uttered to kindle false courage. It may seem tinged with insincerity. If you ask what ministers practise this, you ask a question which is an an-

swer in itself. And that question is part of a greater question for which our age has no answer. The greatest answer to all questions came to us 1900 years ago. Christ is sending you out to do more than serve the Church or earn a living. He is sending you out to be an answer to the burning question of the day—"who is greatest among us?"

Let us make this very concrete and set it forth in recent history. Young theologians like you were graduating in Austro-Hungary fifty years ago. They were proud of the calls to Vienna or Prague. Most of them dreamed of being called to strong parishes in such cities. How many of them would have been tempted by a village parish if told it was the greatest opportunity in Austro-Hungary because in it there was a coachman's son who was in revolt against home, Church, State and perhaps himself? He was in great need of friendship and spiritual direction. His power, his restlessness and his inner revolt needed direction, but no one directed him, and so he moved on and out and kindled the terrible conflagration of war number two. Suppose someone had persuaded Adolf Hitler to believe in a Christian Revolution and a Christian Europe, how different life would be today even in China, Japan; in fact everywhere.

There was in Austro-Hungary another parish after which the seminary graduates did not clamour; it was off the railroad in a small Moravian village. But a minister served that Church who put his parish on the highway of the world's hope. He felt Protestantism was a real religious force and he longed to celebrate its triumphs. The Protestants in what is now Czechoslovakia had lived under an edict of toleration for 100 years in 1882. This pastor in this village felt *that* should be celebrated, and he proposed to do it in a worthy way, so he invited Protestant ministers from Great Britain and elsewhere in 1882 to come to a village Church in far-off Moravia. And, thank God, they accepted.

In that village there was also another coachman's son who was a lecturer in Philosophy in the Faculty of Vienna. This young man was also deeply troubled. He attended these meetings and listened to all that was said. His religious faith did not meet the deeper needs of his mind and heart, and so when the celebration ended, he called on that pastor to tell him that he wished to enter his Church on Confession of Faith—the Faith that had been awakened in him by all that he had heard during that memorable week. The pastor told him he should weigh such a decision carefully, because it would mean that he could never become Professor of Philosophy in Vienna. To this the coachman's son replied: "I have made up my mind, and if I am to be dismissed as lecturer, I still wish to join your Christian fellowship." "But," added the pastor, "it would be dangerous for you and even our work and your future to make public confession here of your new Faith." So the minister and coachman's son started early the next day to a remote village where Thomas Masaryk entered the fellowship of the Evangelical Church of the Czech Brethren. The story of his life is familiar to you all. He was the first President of Czechoslovakia, and that Republic was so successful that it was the greatest threat in Eastern Europe against Nazism. And the man who did more to build that bastion of freedom in Europe than anyone else was the man who got the vision of Faith and Freedom for this great task from a service in a Moravian Village, planned by a man who sought to celebrate his Faith. Thomas Masaryk, I think, can stand beside William the Silent as two of the commanding Christian statesmen in our Western world.

There must be some other restless youth who may, beyond the present confusion and distress, be able to unite our world,

and place our feet in the paths of good-will, security and peace. That lad may be in your community, in your parish, and as you lay your hands on him, you may be laying them on a new and mighty epoch. As you give your hands to that holy task, others may see from time to time on your hands the shadow of the pierced hand, and be led by that hand upon you. Even if you live in obscurity to your day's close, those who know you and love you may go down to the shore line as the swan boat comes to bear you hence and hear:

> "And then there came, though faint, as from beyond the limit of this world,
> Like the last echo of a great cry sounds as if a fair city were one voice around a king returning from his wars."

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THE PRINCETON SEMINARY BULLETIN

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STONE LECTURERS

The Stone Lecturer for the academic year 1947-1948 will be Dr. William F. Albright, Professor of Semitic Languages at Johns Hopkins University. Dr. Albright is one of the world's foremost orientalists. For the year 1948-49 the lecturer will be Principal Hugh Watt of New College, Edinburgh.

TIGHTEN THE BELT OF TRUTH*

JOHN A. MACKAY

MEMBERS of the graduating group: It falls to me, at the close of these exercises, to leave with you some words of farewell. In saying to you what is on my heart, I make myself simply the voice, the mouthpiece, of Princeton Seminary, passing on to you what my colleagues on the Faculty who have been your teachers would want me to say, something also that is in the spirit of the religious heritage to which we all belong.

It will always be your distinction as a group that you constitute the largest number ever to graduate together from Princeton Theological Seminary—one hundred strong in all. It is your distinction, also, to represent the most diversified group ever to graduate from the Seminary; for the first time in the Seminary's history four different degrees are being conferred. Of course, I need not remind you, although I do so with pleasure, that today a new degree has been conferred for the first time, the degree of Master of Religious Education, M.R.E. (Prin.)

But what is much more important is that a distinction of another kind should become yours, not one which any institution can bestow, but which you must win in God's service on the road of life. As I thought of these closing moments, there came to me very forcibly some words of St. Paul which he wrote in a letter that has always been a very great favorite of mine, the Epistle to the Ephesians. In the version with which we are most familiar, the King James Version, the words read, "Stand, therefore, having your loins girt about with truth." In another great modern version, that of James Moffatt, the same words are rendered: "Tighten the belt of truth about your loins." That is the distinction which in the name of your Alma Mater I wish you to have, to be braced up by Truth. As some of you return to active life where already you have served in parishes or on the battle front, and others enter upon active service for the first time, I trust it will be the distinction of you all, to live with your loins girt about with truth, with the girdle, the belt of truth, tightened around you. For Christian truth is a belt which equips for life and service him who wears it, fitting him for the pilgrim way and the crusading march.

If you have learned one thing more than another on the Seminary campus, you have learned that truth exists. You will not, of course, go out into life with unwarranted presumption, with the intolerable cocksureness of people who feel that they have the truth, all the truth, and that nobody else has any. You will, however, go out believing that truth is not a butterfly or a bird to be pursued as a pastime, but something from which we start, something which we can grasp, or rather, that grasps us, that becomes a belt to gird us, to brace us up.

While, therefore, you are never going to say that you know all the truth, or that you are the only people who have the truth, you are going to face life believing that you have been grasped by the truth and that it is yours to tighten its reality around you, ready for the march, equipped for the fray. Only by so doing will there be that definiteness about your message

*Words of farewell to the new graduates by the President of the Seminary.

which is worthy of the Christian heritage, and you will have that authority which the men and women of our generation demand and so sorely need. If you tighten, and keep on tightening, the belt of truth around you, your life will never have that flabbiness, that slothfulness, that slovenliness which is the unhappy distinction of so many who profess to preach the everlasting Gospel in the name of the ever-living God.

And there is something more to remember. In our holy Christian faith truth is not only something very bracing, but something very personal. Christian truth is personal truth, because there is a Person who is the Truth. One of the very precious things about the Christian religion, as indeed one of the exceedingly paradoxical things about it, is that Jesus Christ, the personal Truth, engirdles us as a belt. The deepest meaning, therefore, in this injunction of the great Apostle, is that you be engirdled with that living Truth Himself. If you do the belt becomes an arm. Then on your pilgrim way, you will feel that you are being grasped, held fast, not by a belt which you tighten but by an arm which tightens around you; for Jesus Christ according to his promise continues to be with pilgrims and crusaders on the King's highway.

In this way you will be spiritually braced. If that arm engirdles you, it will brace and tone you up. It will develop to the utmost all your capacities and talents, so that your judgment will have a keenness of apprehension, and your vision will never lose its clarity. What is more, you will enjoy a serenity, a calm, a freedom from that neurotic plague which has become the bane of our time. What is more, a holy, divine strength will be yours, that will enable you to reach the goal, to be the kind of people you want to be, the kind of people that our confused and shattered world needs you to be, the kind of graduates that your Alma Mater prays that by God's grace you may be.

So, tighten the belt of truth about your loins! Set your feet on the highway! Keep going! Find your frontier! Stand there and die fighting, in the everlasting companionship of Him who said: "I will never leave you, nor forsake you"—Jesus Christ the Truth.

If it should never be our privilege to meet again as a group, let us meet yonder, beyond the frontier, and listen together to the "well done" of Him who girded us on the way.

SCHOOL OF CHRISTIAN EDUCATION

The School of Christian Education is an integral part of the Seminary, hence the degree of Bachelor of Arts, or its academic equivalent, is required for entrance. The three year course leads to the degree of Master of Religious Education, M.R.E. (Prin.). There is a great demand for the men and women who complete the course, as teachers of the Christian religion in schools and colleges, directors of religious education, assistant ministers, missionary educators at home and abroad.

For further information address:

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BANISH NATIONALISM FROM PALESTINE

FRANK AYDELOTTE

I

SINCE I last spoke to the members of the Princeton Theological Seminary about Palestine the whole question has been debated in the Assembly of the United Nations. It is hardly an exaggeration to say that the problem of Palestine will be as severe a test of the political skill of the Assembly of the United Nations as the problem of the atomic bomb. No one who reads the arguments made by the spokesmen of the Arabs and of the Jews can fail to admire the passion and lucidity with which each side urged its cause. The two cases were admirably stated and, as stated, they are utterly irreconcilable. Indeed, Article 2 of the Mandate for Palestine contains in one sentence two utterly irreconcilable admonitions. The mandatory power is instructed "to secure the establishment of the Jewish National Home" and "the development of self-governing institutions." There can be no doubt that giving self-government to Palestine at this moment would end the development of the Jewish National Home.

The tragic thing about the struggle in Palestine is that it is a conflict between two good causes. The problem of Palestine will be settled, if it ever is settled, not by the extremists who can see only one side of the question, but by that small but wise group of moderates who see that the problem has two sides. I say that this group is small but I think it is larger than most men believe. Conspicuous examples are, on the Jewish side, Dr. Magnes, president of the Hebrew University in Jerusalem, and Lessing Rosenwald, president of the American Council for Judaism; on the Arab side I can mention Professor Jurji of the Princeton Theological Seminary. Jews and Arabs alike believe passionately in the justice of their claims to Palestine and are ready to die for their beliefs. It is this fact which has made Palestine an armed camp for the last twenty-five years and which has presented to the British administration a well nigh impossible task of keeping the peace. Perhaps the best thing which can be said for the fairness of the British administration of Palestine is that it has been criticized equally by Jews and Arabs. Nearly half the national budget of Palestine is spent on police forces and security. British officials are constantly murdered and government property destroyed. In the 1920's and 1930's it was the Arabs who resorted to violence; now it is the Jews. It would be hard to say which group presents a more difficult problem to the mandatory power. Jewish terrorists have had one advantage over their Arab rivals in that so many of them served in the British army and learned the use of modern weapons.

If the conflict in Palestine is allowed to degenerate into civil war, there is the gravest possible danger that that war may spread. While Palestine is a small country, it is the focus of great forces outside. The Arab world, the Jewish world, and the Christian world are all intensely and legitimately interested in what happens in Palestine. There was an interesting debate in the United Nations over a resolution which instructed the small power committee of eleven states to consider the interests of the Arab, Jewish, and Christian groups in Palestine. This resolution was voted down and in its place, against bitter Arab opposition, the Assembly voted to instruct the committee to consider the *religious* in-

terests of Christians, Arabs, and Jews. The insertion of this one word takes the whole problem outside the borders of the small state of Palestine and recognizes the interests of religious groups all over the world in that tiny country.

Furthermore, Palestine is the cross roads of the Near East. Armies have marched across that little country for more than 2000 years and there has hardly been a war in the Near East which has not been partially fought on Palestinian soil. It is these considerations which make it necessary for fair-minded people to examine anxiously the problem of Palestine and to seek for a just and peaceful solution.

II

The Arab claim to Palestine on purely legal grounds is difficult to answer. Palestine has been an Arab country for 1200 years. The Arabs have never persecuted the Jews. The two peoples are closely related, and where political rivalries do not interfere they get on well together. Palestine is about the size of Vermont, and it is already becoming one of the most densely populated countries in the world. While there are fewer than 400,000 people in Vermont, there are at present 1,800,000 in Palestine. The Arabs have a high birth rate, their infant mortality, thanks to sanitary measures introduced by the British government and by the Jews, is on the decline, and they feel themselves threatened with severe over-population in a measureable time.

All the Arab states, Syria, Lebanon and Trans-Jordan, which were freed from Turkish rule and placed under mandate have now received self-government. The Arabs of Palestine would like self-government also, and they are indignant when it is suggested that they should wait until enough Jews have been admitted to make a Jewish majority. The Arabs ask why, if we are so interested in the Jews, we do not take them into the United States, into Canada, into Australia, and other countries where there is infinitely more room than in Palestine. That question is hard to answer.

The Arabs would agree with most of the peoples of the world that the persecution of the Jews in Europe under the Nazi regime is the greatest blot on modern civilization. The Arabs point out, however, that they were not guilty of this and that whatever claim this gives the Jews for recompense is a claim against all countries and not against Palestine alone.

III

The Jewish case for Palestine is also strong, though it rests on totally different grounds. Since the Balfour Declaration in 1917 over 500,000 Jews have entered Palestine in good faith to build their National Home. The Balfour Declaration was approved by the American Congress. It was made a part of the mandate given to Britain by the League of Nations and the Zionists believe that their right to create a National Home in that country is a part of international law.

Furthermore, in less than thirty years these Jewish immigrants to Palestine have performed miracles. No praise is too high for the energy and intelligence with which they have gone about to build up the country. They have proved themselves to be skillful in agriculture. They have performed extraordinary feats in the reclamation of waste lands around the Dead Sea, in the plains between the hills and the coast, and in the marshes between the Sea of Galilee and Lake Huleh. The story of the Kibbutzim, or Jewish Communal Settlements, which has been well told by Herbert Samuel in a book that is too little known, is one of the most romantic in the world and reflects infinite credit on the young Jewish men and women who are making a success of these enterprises. They have developed a large number of thriving industries and promise in the

course of time to make Palestine the industrial center of the Near East. To describe the Jewish industrial enterprises in Palestine would take more space than I am allowed. The Palestine Potash Company is perhaps the principal one but there are many others, including diamond cutting, and the manufacture of false teeth, which are conspicuously successful.

More important, in my opinion, than their success in agriculture and industry are their achievements in the field of culture. Miraculous as it may seem, the Jews have made Hebrew a living language. It is the language of the daily life in Palestine. It has been modernized to meet the needs of the modern world, and in Hebrew the Palestinian Jews publish a large number of newspapers and periodicals and a great many books, including translations of the leading classics of other literatures. Furthermore, the Jews have developed a great orchestra in Palestine. They have one of the best broadcasting stations in the world which broadcasts daily programs of high quality in Hebrew, Arabic, and English. They have built thriving cities in a style of architecture which is wholly modern. All these cultural achievements are a kind of expression in artistic form of the enthusiasm and self-respect with which the Jews have devoted themselves to building their National Home.

The Jews went to Palestine, let me repeat, in good faith. They have accomplished there one of the great creative achievements of the modern world, and no one who sees it at first hand could vote to destroy it.

IV

It is for the reasons that I have given that the problem of Palestine is so difficult to solve. The solution recommended by our Committee is to recognize and treat Palestine as a unique country, a Holy Land which is not a suitable theatre for political aspirations either of Jews or of Arabs. The problem of Palestine is essentially a conflict between Arab nationalism and Jewish nationalism. We would eliminate nationalism entirely from that country. We would treat Palestine as a country which belongs to the whole world. We would refuse to let Jews dominate Arabs or Arabs dominate Jews. We would have it governed in trusteeship under the United Nations. We would allow Jewish immigration into Palestine up to the extent of the economic absorptive capacity of the country and we would have that capacity determined not by Jews nor by Arabs, but by some impartial authority.

This solution, of course, denies the claims of the extremists on both sides, and it has been roundly condemned by the more radical members of each group. This was only what we expected. The extremists on both sides want to fight and that in my opinion is precisely what we must not allow them to do. Government by trusteeship seemed to us the only way in which it would be possible to combine peace in Palestine with justice to both parties. It is obvious that such a solution as we propose must be enforced with firmness by an international authority. It cannot be reached by any process of negotiation. Indeed, the situation is such that it is at present practically impossible to induce Jews and Arabs to attend the same conference.

In spite of all these difficulties Palestine is, in my mind, not merely a headache, but also an opportunity. It is a responsibility which the great western powers must not shirk. The United States, with the largest Jewish population of any country in the world, must not confine itself merely to giving advice, but must take its share of this responsibility. If the United States and Great Britain working through the United Nations can keep the peace in Palestine, the experience so gained will be a good augury for our success in what must be the great effort of this century, keeping the peace by international action.

WAITING FOR THE RIGHT MEN

WILLIAM SHERMAN SKINNER

"THE creation waits with eager longing for the revealing of the sons of God." Romans 8:15 (R.S.V.) One kind of picture which appears often in the news is mutely expressive of one aspect of the world's state of mind today. It is the picture of a crowd of people of all sorts, their faces all turned up expectantly in one direction. It is Times Square, and they are waiting for election returns. Or it is outside a factory, and they are listening to a labor leader. Or it is refugees in a city in Europe, and they are waiting to be taken home. Or it is Tokyo, and they are looking for the Emperor. Everywhere they are waiting, listening, looking. They are typical of our day. With atomic energy released, with the nations seeking a way to peace, with world society in bewilderment and confusion, the people are waiting to see what turn events will take.

With that condition in mind, if you happen to be reading the eighth chapter of Romans, one sentence of Paul's may leap up from the page to demand your attention. He says, "The creation waits with eager longing for. . . ."

It is a striking picture he has painted with his figure of speech. A tragically suffering and broken world is groaning in the agony of its desolation. But, with a hope that ever surges up anew and will not be crushed, that sorry world, as the apostle speaks, struggles to its feet and turns and strains to look expectantly, longingly down the road. "The creation waits with eager longing for. . . ."

For what? Not all of us know what to expect—nor even what to want. A few of us are pessimistic and expect only the very worst of the future. But that is not the outlook of which Paul speaks. There is eager, optimistic longing in the hopes which cause the creation to struggle to its feet and look again. Most of us hope vaguely for a new day, for peace, for plenty, for a better world. But it is usually a nameless, formless kind of hope.

Consider what it is for which we must be waiting. It is almost as if the apostle were saying, The creation is looking for something, and this is it: the poor world, whether it knows it or not, is actually waiting for the right kind of men to appear. And there is indicated also whence they are to come. For the whole sentence reads: "The creation waits with eager longing for the revealing of the sons of God."

I.

The world is waiting for the sons of God to appear. The awful scars the war has left, the continuing costly industrial strife, the poverty and hunger of millions in the world, make us tragically aware of what a bad funk we have made of living together on the earth. They find us looking for some way out of our recurring strife, our tragic hatreds and prejudices and injustices. We turn to look again, to see what hope there is.

But a new world will not come hurtling down the road to us full-grown. One of the pathetic follies of our thinking recently has been the notion that some political or social revolution or some scientific discovery could somehow usher in a brave new world overnight. We forget that the character of our society is made up of the feelings and dispositions and points of view and little unreckoned acts of millions upon millions of individuals. And it is still true that there is no magic formula by which you can mix up half a dozen bad

eggs and get a good omelette. No great, sudden, dramatic change in the world is going to take place. There is no ground for putting our hope in what someone has called "the idiotic simplicity of the revolutionary idea."

The world will be different only as individual men become different. Someone has said: "If religion ends with the individual, it ends." And Buttrick adds: "Verily. But if it does not begin with the individual, it never begins . . ." So there is point in Robert Frost's lines:

"I bid you to a one-man revolution—
The only revolution that is coming."

Politics will only be different when there are politicians who actually put right and the general welfare above party or personal gain. Business will never be transformed as it must be until there are more business men who are actually determined at all odds to put principle above profit. Industry will be what we dream for it when management and labor in individual personalities are actually selflessly concerned for each other and for the highest public good first.

In other words, what we are really waiting for is the right kind of men. And we shall go on waiting and looking, our hopes unfulfilled, until the right men appear—not just a few noble leaders, but men and women in the rank and file and at every level, like you and me, men and women who are prepared at whatever cost to live their lives in a new way, an unselfish way, in God's way, like Christ.

A generation of such men and women, living together, will become together a different kind of world. They will find the way, even at personal sacrifice, to live together in the world in peace. Because of their concern for each other they will find the way for all to have enough of the world's plenty. Because of their common devotion to moral principle they will find the way together to overcome the forces of uncleanness and immorality in the world. They will be the kingdom of Christ.

It almost seems like too wild a dream. It seems like waiting for a race of veritable sons of God to appear. And that is exactly what Paul says we must expect. Remember along with it some other words of Scripture: "Blessed are the peacemakers, for they shall be called sons of God." "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father Who is in heaven." "As many as are led by the Spirit of God, these are the sons of God." So the apostle says, "The creation waits with eager longing for the revealing of the sons of God."

II.

Unfortunately, as our troubled civilization struggles to its feet for another look down the road, not really understanding that it ought to be looking for the sons of God, it sees many others coming along and pins its hopes on them, and the tragedy goes on and on. Look with me for a moment.

Here comes an army of politicians. Their banners are legion, representing free enterprise, communism, democracy, state socialism, a bankrupt liberalism, and a dried-up reactionism, all of them claiming to be the hope of the world and to have Utopia in their pockets. Not one of them offers any way to make any change inside men. In effect they plead that a planned economy of sinners is better than a free society of sinners—even though the sinners do the planning or engage in the enterprise—but they have nothing to suggest to do about the sin.

Look again. Here come the scientists. They offer us every possible technical aid to living; they give us more power and greater skill and speed and broader knowledge than ever before in the history of mankind. But they have not been able to do a thing about the moral character, the visions, and ideals, and dreams of men.

Man once had only a club in his hand with which to beat his neighbor in the next cave, but now the same man, with his moral standards not too greatly changed, has the tools in his hand with which to wipe out all the human life of a continent at one stroke. Science has been able to give him the tools, but not to change his motives. Yet a great many of us have put our hope in science alone.

Once more, here comes a new generation up the road, all fitted out by the processes of our modern education. They are better equipped with information and skills than any generation before, and those who have had the best advantages have acquired techniques for living together such as no other group ever had. But that is true of only a few, and the bulk of them are products of a home which has broken down in its functions, and an education which has gone completely secular. They are more broadly and highly educated than ever before, and many have put their hopes on them, when as a matter of fact many of them have fewer moral controls and no sort of notion of the values which are enduring and eternal.

So momentarily now and then our hopes have gone up when we have caught sight of one of these groups coming up the road, but then they have fallen again: for these are just the same men and women.

"I see it now.
O God, forgive my pettish row!
I see your job. While ages crawl
Your lips take laboring lines, your eyes a sadder light.
For man, the fire and flower and center of it all—
Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethsemanes,
And tense Golgothas, he, your central theme,
Is just a jangling echo of your dream.
Grand as the rest may be, he ruins it."

For all our political and social theory and all our scientific progress and all our education, we have brought ourselves recently to the worst and most devastating debacle in human history and have come out of it, apparently, without having learned anything except how to be more destructive. And the tragedy goes on.

So the creation still waits—whether it knows what it ought to be looking for or not—it still waits for the right kind of men—for the appearing of the sons of God.

III.

Sons of God are made in only one way. Paul once wrote to some of his friends saying, "Ye are all sons of God through faith in Christ Jesus." John says, "As many as received Him (i.e., Christ), to them gave He the right to become children of God, even to them that believe on His name."

The fact is that all our own efforts are futile. We cannot make ourselves over into anything resembling sons of God. We have tried every skill we possess in the most advanced age of man, and have not come any closer to producing a man we dare to turn loose with atomic power. Apparently nothing human can give the answer we need.

But in our helplessness God has acted. He has taken the initiative. In the divine Christ He has come down into our world to show us what His kind of life is like, to enter into the tragedy of our life with us, to suffer with us and for us, to redeem our life. He comes in Christ to lay claim upon us.

I can almost hear someone object: what claim can a man, who lived nineteen centuries ago, have on me today? But men still feel His power. Studdert-Kennedy has described one way. He says of Christ: "He looks as contemptible as ever with His ragged rabble of a Church that shouts Hosanna on Sunday and runs from the Garden of Gethsemane on Friday; that

protests like Peter and then betrays, that disputes who shall be greatest and thinks it is extravagant to wash men's weary feet; with His crowd of wretched parsons, poor human fools like me, who preach the gospel and cannot live it, who try to be loving and are not even amiable. He is as ridiculous as ever, just the same Christ that sat with a dirty [purple] horsecloth on His bleeding back, and a crown of thorns set sideways on His head, with a mock sceptre in His hand, and the spittle of a drunken soldier rolling down His face, just the same Christ, but I am afraid of Him, as in his heart of hearts, I believe the modern man, the fiercest of the beasts of prey, is frightened of Him. He is disturbing, unnerving. He saps self-confidence, and murders pride. He makes men want to go down upon their knees, and no strong man should do that except to the Almighty."

When men's hearts respond to that Christ, sons of God are born in the earth. "If any man is in Christ, he is a new creature." If you let yourself go to this Christ something revolutionary happens inside you—a one-man revolution. Certain old things fall away, and your life is reoriented around a new center which is not self. It becomes a different kind of life, with different concerns and interests and longings and aims.

When you are thus born sons of God you grow in the things of Christ. A child you may be at first and quite imperfect in the Christ-way. But with Him you grow. You grow and increasingly act like sons of God.

Together with others—with hundreds or thousands or millions of others who have become sons of God—you become the kingdom of God. You live together in a new way. It is a new kind of society. It is the beloved community.

Do you see? It depends on you and me. There is no point in looking down the road for a bright new world all of a sudden. It can only come as there are new men, the right kind of men. And if you and I, who have this knowledge, are not made new, whence will they come? Have you given yourself to Christ? "The creation waits with eager longing for the revealing of the sons of God."

COMMENCEMENT OF 1948

For the academic year of 1947-48 the Seminary will continue to operate on three terms, the first beginning September 30th, and ending December 17th. The second term will extend from January 5th to March 19th; and the third term from March 29th to June 8th, when the annual Commencement will be held. Club and Class reunions will be held on Monday, June the 7th.

THE WORD OF GOD IS NOT BOUND

Pastor Martin Niemoeller

I want to take two verses from *II Timothy*, Chapter 2, verses 8 and 9; and verse 4, chapter 5 from *I John.*

"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." ". . . and this is the victory that overcometh the world, even our faith."

Dear Friends: Coming over to you as a guest and as a member of the Church which has undergone persecution and tribulation for more than ten years, the one thing which I have to do is to bear witness that the old truths of the Bible and the old truths of Church history have become living and new truths in our times and in our midst; that by having the Church persecuted our Lord gives his blessing anew to his Church. Or, you may say like Christian people of old said, the "blood of the martyrs is the seed of the Church." That is for us no longer an old tradition and story. It has happened before our eyes and we who have seen are bound to bear witness of it, that our common faith in Jesus Christ might be strengthened. The Church has to undergo persecution. The Church has to undergo suffering, if there shall be any new blessing. Therefore, many things have come to new life which in earlier times we did not understand.

Blessing Through Suffering

I think of the word of St. Paul: "I rejoice in my sufferings for your sake and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church," *Colossians* 1:24 I shall try to bear witness of this blessing through suffering, how it has happened in my time in our churches in Central Europe, so that you may be able to have a share in it, my brethren and sisters, remembering that Jesus Christ was raised from the dead. That was the one thing which Adolph Hitler did not remember. That was really the one thing which he did not believe in and this, not believing that Jesus Christ has been raised from the dead, has become his fatal destiny. He thought of Christ, as many people all over the world do, as a great man of bygone times. He thought of Christ as a man like one other of the prophets, or as a man like Buddha or Mohammed, a man who was and is dead for nearly two thousand years and of whom there is a remnant of followers organized in a human organization called the Christian Church. When Adolph Hitler came to power and tried to build up the reign of superman, he believed he had to fight somebody who had been dead for 2,000 years. However, he came to see that this man was not dead. He came to see that the voice of Jesus Christ, the word of God, could not be bound and cannot be silent, and that Hitler could not live or reign without silencing that voice, this word. There was no chance of killing millions of Jews undisturbedly so long as there was a voice, "Thou shalt not kill." "And a new commandment give I unto you, thou shalt love thine enemy." Adolph Hitler tried to go on his way, and, as he was going on his way, he met the voice of Christ, the voice of that man he believed to be dead but who proved to be very much alive and not to be put aside as human organizations could be put aside. Adolph Hitler coordinated everything else,

but could not coordinate the real Christian Church. Oh, yes, he coordinated it so far as it was an organization, but not as the Body of Christ. He could not coordinate this Body of Christ because Christ is raised from the dead and is a living Lord. But Adolph Hitler's life and reign depended upon silencing the voice of his competitor who claimed for Himself not only the right to reign over the world to come but also over this world, in the words: "Unto me is given all power in heaven and in earth." So Adolph Hitler had to try to bind the word of God. He could not endure it that there was somebody speaking to him: "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness." How to silence this word of God? Adolph Hitler tried because he thought Christ was a dead man and that only a few obstinate followers remained and he would silence them. He tried hard. He took away the pastors. Must not, then, the voice of Christ become silent? Adolph Hitler tried only one spot at a time and thus came to quite other conclusions. He took away those who preached the voice of Christ. They were no longer allowed to preach in their home provinces. Was the word of God bound by that? By no means! On the contrary those pastors became preachers where there had been none, where everything had been quiet for years. Because those pastors went and bore witness elsewhere, congregations came to a new sense of responsibility and sent their pastors to the areas from which pastors had been removed. So, instead of one province in which the voice of Christ became heard there were many. "Those who were scattered abroad went everywhere preaching the word." He was not a dead prophet of old, but a living Lord with all power. So, Adolph Hitler, if he hoped to get the better of God, could stand only by clasping his hands more firmly around the neck of the Christian Church. Therefore he sent the pastors to prison and into concentration camps. Then the word of God would at last be bound.

When I was brought to prison, and my successor was exiled, then the first layman entered the pulpit. There were half a dozen laymen in that pulpit in a short time. As the laymen were sent to the front, the housewives entered the pulpit. There were services every night and most of the services today are held by housewives. Then came boys of fifteen or sixteen years of age into the pulpit. In this way my eldest son, who was killed in the last month of the war, delivered his first sermon. He went up into the vacant pulpit and preached, since there was no one else to do it.

We have had that experience. We have seen, lived, and suffered through it. The word of God could not be bound and it never has become bound because Jesus Christ is raised from the dead and is the living Lord of life, a living voice which cannot be silenced by any earthly power. Yes, the earthly power was not even capable of silencing the voice and the word of God in those places where Adolph Hitler seemed to be omnipotent, in prisons or concentration camps.

Solitary Confinement

Ever since concentration camps had existed in Germany, since 1933, it was forbidden that any Bibles should be brought into camp. However in the year 1937-1938 in a number of prisons in Berlin you were not only allowed to bring your own Bible but you could even ask for one from the pastor of the prison.

In March, 1938, after a friendly welcome from the S.S. Guard I was stripped of my wrist watch, my wedding ring, letters from my wife and my Bible and I was led through the gates of Hell, through the big gate into the area where there were 30,000 other prisoners and then through a second door to a cell building and through three more iron doors into

cell No. 1, my home for three years and one quarter. I was in solitary confinement. The cell contained a bed, table, and footstool, and there was a small window.

There the word of God seemed to be bound in every respect. The very next morning the camp commander called upon me. I was a personal prisoner of the Führer and the commander was not sure of the situation. "Have you any wishes or complaints?" he asked. I informed him that they had the previous day robbed me of everything, my watch, ring, letters, and Bible and accordingly I had quite a lot of wishes, but "Please," I requested, "let me have my Bible back at once." The man wavered a bit but the Bible was returned. Barbed wire and three iron doors could not keep the word of God from me.

But in solitary confinement was the word of God bound? By no means! I could not leave my cell, in dimensions four yards by three yards, but there was a window. I could not look out through the window but the word of God could pass through it. The very next morning I heard steps under my window. I put my table below the window and the stool upon it and observed that about a dozen prisoners were going around for their morning walk. They passed again and again under my window. The word of God is not bound, and every morning as they passed my window every prisoner got his Bible verse for the day. First, from the Old Testament and then from the New. *There* was the Church in the concentration camp, the living Church separated by bars but united by the living voice of God.

One morning I saw a man at work on the lawn and he came to my window and told me that he was a Roman Catholic priest, by profession a teacher of Botany in the high school. He had been brought to prison because he placed the authority of Christ above the authority of Adolph Hitler. I told him that he could come to this place to begin his work each morning. A week before I had received a book of the Roman Catholic Mass and had had no idea as to what to do with it. Every morning thereafter I walked up and down in my cell and read aloud Holy Mass to him and once again the word of God was not bound. That does not mean, of course, that I celebrated Holy Mass, but Christ could not be bound even by the difference in our creeds and confession and we two were brethren in his name and in his presence. Rumors came out that Pastor Niemoeller was going to become a Roman Catholic, for each morning he reads Holy Mass. Adolph Hitler sought to help me become a Roman Catholic. Finally, my solitary confinement was ended and I was brought to another concentration camp.

Christmas in Cell 34

It was no longer a case of solitary confinement. There were seven cells at my disposition and my comrades were three Roman Catholic priests. And the word of God was not bound among us. Every day we had prayer and every day we listened to the word of God and now the Roman Catholic priests were my audience. We read the Greek New Testament three times and read a good part of the Old Testament in Hebrew. The word of God was not only strong enough to enter closed doors, as did Jesus Christ who was raised from the dead, but the word even overcame obstacles and hindrances very much more dangerous than iron doors and barbed wires. It happened a few days before Christmas, 1944. In my cell building there were fifteen so-called special prisoners: three Roman Catholic priests, eleven others representing foreign nations, and myself. The Roman Catholics were allowed to visit Holy Mass once every month but there was no service at all for the Protestants. All my efforts in this direction were without success. The Roman Catholic service is set, but the Protestant sermon is

not clearly defined in advance so it might be dangerous.

A few days before Christmas, 1944, we were called together and told what to do on Christmas Day. On Christmas in 1943 there had been a Christmas tree. But that was not allowed in 1944. One of the prisoners, a man seventy-two years of age, stated that he did not know how long he had to live and asked if there might not be an opportunity to have Divine Service on Christmas Day. Then the miracle happened. The S.S. Guard suddenly said that we might have Divine Service on Christmas Day. I was the only non-Roman Catholic clergyman, so I had to conduct the service. For seven and a half years I had not conducted a Christmas service. I went off to my cell and began to write down my Christmas sermon. But when I had finished two pages, the writing was done for good. I could not go on because an idea had struck me that made a mad man of me. I was the only German in their midst! If I am going to preach the Gospel must not those people think it all lies, lies, lies? "It is just a German who speaks to us." This fixed idea I could not get rid of. I was willing to preach the gospel but the idea that I would be a hindrance rather than a furtherance to Christ plagued me. So Christmas eve came and there were but two pages of my sermon written. Somebody knocked on my cell door. It was the Dutchman, the man who had requested that we be permitted to have Divine Service, accompanied by an S.S. Guard, for we were not permitted unsupervised interviews. The Dutchman said, "I have something to tell you, Pastor." I said to myself "Oh, God, it is all over. He has come to tell me that he has spoken with his fellows and that they could not bear to hear a sermon from a German." But the Dutchman said: "We have not been to service for such a long time, couldn't we have Communion?" Once more my heart leaped with joy. Holy Communion! The obstacle was gone. The people did not only wish to hear a sermon preached by a German, but they wished to celebrate Holy Communion with a German. Holy Communion overcame all national barriers, even enemy barriers, for, remember, it was war.

But there was another difficulty that struck me at that moment. "God help me, I am a Lutheran and a Lutheran does not celebrate Holy Communion with people of different doctrines or creeds." In our group of fifteen there was a Dutchman who was a Congregationalist, a Calvinist, a Britisher who was an Anglican who prided himself on being high-church, two Norwegians—they were all right, they were Lutherans like myself!—a Macedonian journalist who was, when questioned about creed, just a journalist, a Christian without a church connection, men from Yugoslavia who were Greek Orthodox, three Roman Catholic priests and so on. What was I going to do? What would Holy Communion be for a group like that? I answered the Dutchman with thanks, saying that I must think about it, and would see him later.

I had a great deal of thinking and praying to do. I paid house visits to my parishioners and asked them two specific questions: "Is this what you want? Do you wish to hear the word of our Lord Jesus Christ directed to you: 'My son, thy sins are forgiven'?" And all answered, "Yes." "Do you wish to have a part in the body of Christ which was broken for your sins? Do you wish to have a part in the blood of Christ which was shed for your sins and receive this your share in his body and his blood in coming to Holy Communion and receiving bread and wine?" And they answered, each one, "Yes, that is just what I want." I went home and took page three and wrote the sermon to the end. Thus on Christmas Day, 1944, we had a Christmas service in cell 34 in the Roman Catholic Chapel with seven dif-

ferent nationalities and seven different creeds. But since Jesus Christ is raised from the dead and is the living Lord he could, according to promise, be present in our midst and there was the holy Church universal consisting only of seven people on that occasion.

Up to that time I had often asked myself and my God, "Why must I stay in prison for eight years away from my wife, my seven children, my home, my church, my people in distress?" I never asked that question after Christmas, 1944! That experience was worth all that eight years of imprisonment—to remember that Jesus Christ is raised from the dead and that the word of God could not be bound by Adolph Hitler, by nationalities, or by denominations, but that he is Master and living Lord.

No Barriers in Geneva

When liberty came there was the gathering of the World Council of Churches in Geneva, and again it was proved that Jesus Christ was the living Lord raised from the dead. There in Geneva were fifty delegates from all over the world in the front seats with the rest of the pews filled by visitors from Geneva. There were four reports in the morning and four in the afternoon from the churches which had undergone tribulation and persecution. In the morning the reports were to be from India, China, Japan and Denmark. In the afternoon they were to come from Norway, Holland, France and Germany. Each report was to last twenty minutes and then there would be questions and answers for twenty minutes. The first two speakers appeared and it was time for the third report, but the representative from Japan had not arrived. A man rose from the audience saying, "I should like to give the report on Japan." It was an American, Douglas Horton. He gave a report about the tribulations and hardships which the Church had undergone in Japan. Nobody else would have been able to move the hearts of the audience in the way that Douglas Horton did. This man felt with his Christian brethren in Japan. Their needs were his needs. He forgot the time; and the moderator, Dr. Bergner, had to call time and suddenly the man stopped. Everyone was driven to compassion because he was cut off in his prayer of intercession. It was intolerable. A man in the third row of delegates gave him ten minutes of his time to lay bare everything that was on his heart and soul. The delegate who had given of his time was a representative from Denmark. The American pled for his Japanese brethren on time given him by the Lutheran Bishop of the Danish Church.

At first I felt only relief for the man in his need but presently a thought slipped into my heart: Now the Danish Bishop will have only ten minutes to speak! For, you see, Denmark had suffered greatly. There would be that much less told of persecution in Denmark, of the long list of persecutions in Norway, Holland, France, and at last Germany. Would there be any in the audience who could feel other than that it served her right when the case of Germany was presented? Why did they do such cruel things to others? But I never in my life have been so ashamed as when the representative from Denmark arose and came to the lowest step of the altar and stood on the lowest step, rather than advancing as was customary to the highest step of the altar, and said, "Of the ten minutes which are left to me I can spare seven for someone else who needs it more. What I have to say can be put in three sentences: 1. The Lutheran Church in Denmark has lived through the times of persecution and suffering and is a living Church even now. 2. For the fact that this is so, we have to thank, next to the grace of God, the example and experience of the Confessing Church in Germany. 3. If

it had not been for those experiences and examples I should not be standing here testifying." And that was all. There was not a word in which a feeling of offense, a feeling of hatred, of vengeance, or anything of that sort was palpable. There was the Danish Bishop thanking God for what he had done in the midst of his Church in that country from whence had sprung all the persecution of the Church in Denmark.

The word of God was not bound. There it was again in Geneva only on a larger scale with representatives of the Church from all over the world. There was no feeling of hatred or enmity even of a national character. There was no feeling of competition, but this responsibility and freedom which belongs and exists in every communion which knows that Jesus Christ was raised from the dead and is a living Lord of his Church. When we are assembled in his name there is a Church. There is no room for any human barriers of national or confessional character, for he is the Lord who is not bound by our rules and barriers. So it happened in Geneva as it had happened in cell 34 on Christmas, 1944. What took place was the coming of peace, the peace for which all the world is longing and yet cannot bring about, but which was promised on that Christmas night in the fields of Bethlehem: "Peace on earth, good will to men." Peace is there where people come to see that Jesus Christ is raised from the dead and is the Lord and that, therefore, the word of God is not bound but is trustworthy and living. It might well be that the world of today is in need of nothing more than this remembrance that Jesus Christ was raised from the dead and that through persecution and suffering it shall be clear that he is the living Lord and gives his blessing where men's eyes see only the curse of tribulation and suffering, the blessing of the living Lord awaiting the believing followers of his Church. May we believe and come to see what he does. Amen.

CONTRIBUTORS TO THIS ISSUE

In this issue appear the addresses given in connection with the Commencement of May, 1947.

The Reverend Benjamin J. Bush, D.D., who now has his residence in Geneva, Switzerland, is the Presbyterian Representative on the World Council of Churches at Geneva. His commencement address in the University Chapel was given out of a warm heart and out of a wealth of experience with the post-war problems of Europe.

Dr. Frank Aydelotte is Director of the Institute for Advanced Study in Princeton. His address to the alumni at their annual dinner was clear, timely and most authoritative, as Dr. Aydelotte was one of the members of the Anglo-American Commission appointed by President Truman to study the perplexing problem of Palestine.

In the last issue of the Bulletin appeared the address given in Miller Chapel on March 6th by Pastor Martin Niemoeller of Germany. We are now happy to present the address he delivered on the evening of the same day in the University Chapel on the theme, "The Word of God is Not Bound."

The Reverend William Sherman Skinner, D.D., was pastor of the First Presbyterian Church of Germantown, Philadelphia at the time he delivered the stirring sermon in Miller Chapel on the theme, "Waiting for the Right Men." Since then he has become pastor of the East Liberty Presbyterian Church of Pittsburgh, Pennsylvania.

THE PRESIDENT'S PAGE

FACULTY CHANGES

ONE of the differences between a Presbyterian seminary and a Presbyterian congregation is that in the congregation age does not determine the length of service of a minister or elder, whereas the seminary, being bound by General Assembly regulations, is obliged to terminate the active service of its professors at seventy years of age. It has thus come about from time to time that Princeton Theological Seminary has lost the services of teachers who were still at the height of their usefulness.

Those who have retired

With the retirement of Professor John E. Kuizenga the Seminary loses one of its greatest teachers of recent years. Coming to the Faculty at a time of crisis nearly twenty years ago, Dr. Kuizenga soon established his reputation and won the admiration of his students as an incisive theological thinker and a brilliant lecturer. On Faculty committees he was a constructive and progressive force. As chairman of both the Curriculum and the Graduate Study committees he made a decisive contribution to the revitalization and development of the curriculum. His presence on the campus will be greatly missed but gratefully remembered.

After eight years of service to the Seminary, Professor J. L. Hromádka has returned to his former chair of Theology in the University of Prague, from which he was ousted when Hitler invaded Czechoslovakia. As guest-professor in the Stuart Chair of Apologetics and Christian Ethics, Dr. Hromádka brought to the campus the throb of the great theological awakening out of which he had come in Europe. His elective on "The Theology of Crisis" was one of the most popular of Seminary courses. His sturdy Biblical faith, his wide theological knowledge, the breadth of his human interest and his kindly personality endeared Dr. Hromádka to his students and colleagues. We would fain have kept him with us but his liberated country and its needs had first claim upon him.

We also regret the loss of the Rev. Henry B. Kuizenga, a distinguished graduate of the Seminary, who after graduate study at Yale Divinity School, followed by several years in the chaplaincy, rendered valuable service to his Alma Mater as assistant to Dr. Wheeler in the Department of Public Speaking. Mr. Kuizenga has gone to Carroll College as Dean of Men and Associate Professor of Bible.

Those who have come

When the Seminary reopens in the fall we shall have the pleasure of welcoming several new Faculty members who were elected by the Board of Trustees at its annual meeting in May.

Dr. Hromádka is succeeded by a great Presbyterian layman, Professor Emile Cailliet, who, in the course of an unusually distinguished academic career, has combined a creative devotion to literature, to philosophy and to theology. A

Doctor of Literature of the University of Montpelier and a Doctor of Theology of Strasbourg, Dr. Cailliet has held chairs successively in Scripps College, California, the University of Pennsylvania and Wesleyan University. He is the author of numerous works in French and English. One of his most notable works in French, "The Fathers of the French Revolution," was published by the American Philosophical Society in 1943. With his two books on Pascal, and a third now in the press, Dr. Cailliet stands out as the leading Pascalian scholar in the United States. Year by year for several years past he has been one of the most popular lecturers at the Princeton Institute of Theology. His wide and profound culture, his deep devotion to the Reformed tradition in theology, his outstanding gifts as a lecturer and his sympathy with the student mind and its problems will make the incumbent of the Stuart Chair of Christian Philosophy a distinguished addition to the Seminary Faculty.

No appointment has yet been made to the Charles Hodge Chair of Systematic Theology. In the meantime, an alumnus of the Seminary, Dr. Bela Vasady, who since 1934 has been Professor of Dogmatics at the Reformed Theological Faculty of the University of Debrecen, Hungary, has been elected Guest-professor of Theology for a period of two years. At the close of that period Professor Vasady will return to his former chair at Debrecen. Dr. Vasady, in addition to being a member of the Provisional Committee of the World Council of Churches, is the author of many theological works in the Hungarian tongue. The Seminary is fortunate in being able to secure the services for two years of so eminent a theologian and churchman, who during the past year has made a profound impression upon American church life by his lectures upon the European situation.

A third important addition to the Faculty is Dr. Paul L. Lehmann who has been elected Associate Professor of Applied Christianity. Dr. Lehmann, who has just turned forty, is universally recognized as one of the ablest minds among the younger group of religious thinkers in America at the present time. A graduate and fellow of Union Seminary, New York, he studied in Zurich, Switzerland and Bonn, Germany and subsequently taught in Eden Theological Seminary and Wellesley College. His chief book to date is "Forgiveness: the Crucial Issue of our Time." Combining a passionate devotion to the theology of the Reformation, an awareness of current theological issues, a keen knowledge of and sensitivity to present day social and ethical questions, together with an established reputation as a teacher and writer, Dr. Lehmann will bring to the work of his chair the powers of a first class theological mind and the concerns of a social thinker.

Mr. George Watson Fluharty, a graduate of the Leland Powers School of Theatre and Radio and of Boston University, and a Master of Arts of Columbia University, will assist Dr. Donald Wheeler in the field of Public Speaking with the rank of Instructor. During the war Mr. Fluharty did very outstanding work as officer in charge of the Battleship Telephone Talkers School at the Naval Training Center, Philadelphia. For the past year he has taught voice and diction in the Dramatic Workshop of the new School of Social Research in New York City. His high technical training in speech and drama and his desire to devote

himself to the training of Christian ministers in the art of public address, will make him a valuable associate of the Seminary's great and much-loved teacher of Public Speaking.

The fine work being done by Dr. Blackwood and Dr. Roberts in the field of Homiletics will be strengthened by the coming of Dr. Donald MacLeod as an assistant professor. Dr. MacLeod, who has spent the last two years in Princeton Seminary in graduate study, is a young Canadian minister who received the degree of Ph.D. from the University of Toronto last April. His work as a former teacher of English in Dalhousie University and his experience in several Canadian pastorates will make Dr. MacLeod a valuable addition to an already strong department.

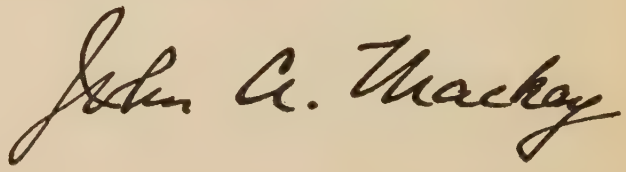
Those whose status has changed

The many hundreds of men now in Church service throughout the nation and the world, who are former students of Dr. Wheeler, will rejoice that their revered and honored teacher now enjoys the title of Professor of Public Speaking. The action of the last General Assembly of the Presbyterian Church in the U.S.A., which approved the recommendation that a layman can be elected as a full professor in Princeton Seminary, has put an end to what was both an anomaly and an injustice.

The same action of the General Assembly has made it possible that Dr. David Hugh Jones, who for the past decade has rendered such eminent service to the Seminary as Choir Director and teacher of music should be elected Associate Professor of Music. From now onwards Dr. Jones will devote his whole time to the Seminary.

Two other members of the Faculty have also been raised in status, following recent action by the Board of Trustees and the General Assembly. Dr. J. Christy Wilson, who several years ago became our first Director of Field Work, and who in addition has rendered invaluable service to the Seminary in the field of Ecumenics and as Secretary of the Institute of Theology, has been elected Associate Professor of Ecumenics. Dr. George A. Barrois our distinguished Biblical Archaeologist and authority on Roman Catholic theology from being a lecturer on these subjects has been raised to the rank of Assistant professor.

When we consider the eminent figures who already occupy positions on the Faculty of Princeton Theological Seminary, we are thrilled to think that, in the good providence of God, it would be hard to surpass in theological education today the able and devoted body of Seminary teachers who will meet their classes in Stuart Hall on the first of October. Let us earnestly pray that God may bless our seminary keeping it loyal to His everlasting truth, humble in its service, and unreservedly devoted to the interests of His kingdom.



DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on May 20:

Masters of Religious Education (Prin.)

Ethel Lillian Cassel, A.B. Maryville College, 1937
Ruth Esther Gittell, A.B. University of California at Los Angeles, 1943
Evelyn Pomroy Lytle, B.S. State Teachers College, Indiana, Pa., 1943
Anne Marie Melrose, A.B. University of California at Los Angeles, 1943
Marion Agnes Stout, A.B. Maryville College, 1944
Mary Kathryn Troupe, A.B. Beaver College, 1942

Bachelors of Divinity

George Alton Allen, Jr., A.B. Lafayette College, 1944
Herbert Euling Anderson, A.B. Wheaton College, 1941
Donald Lincoln Barker, A.B. Maryville College, 1944
Jiri Carda, John Hus Seminary, Czechoslovakia
George William Carson, A.B. Gordon College, 1943, M.A. Boston University, 1944
Kwai Sing Chang, A.B. University of Hawaii, 1944
Harry Curtis Coleman, Jr., A.B. University of Pittsburgh, 1944
Duane Helmuth Collins, A.B. Maryville College, 1944
Allan Vannin Collister, B.S. Iowa State College, 1940
John Donald Craig, A.B. Gordon College, 1943, M.A. Boston University, 1944
David Livingstone Crawford, A.B. Amherst College, 1944
Luther Silsby Cross, A.B. Maryville College, 1945
Leroy Young Dillener, A.B. Maryville College, 1944
Stanert Lewis Dransfield, Jr., A.B. University of Pennsylvania, 1944
Harold Ray Eaken, A.B. Maryville College, 1944
Wallace Edward Easter, A.B. Maryville College, 1946
James Owen Edmundson, A.B. University of Virginia, 1944
Frederick Walter Evans, Jr., A.B. College of Wooster, 1944
Robert Cameron Fisher, A.B. Brown University, 1944
Willard McLanahan Galloway, A.B. Monmouth College, 1944
Robert Clifford Gamble, A.B. Kletzing College, 1939
Virgil Morris Gerig, A.B. College of Wooster, 1940
Earle Bailey Harris, Jr., A.B. University of Michigan, 1946
James Richard Hart, A.B. Ursinus College, 1944
John Allan Harvey, A.B. University of Pennsylvania, 1944
James John Heller, A.B. Texas Christian University, 1944
Howard Newton Hudson, A.B. Ursinus College, 1944
Arthur Maurice Hughes, A.B. University of Omaha, 1944
Kenneth Glenn Irwin, A.B. Seattle Pacific College, 1939
Richard William Irwin, A.B. University of California at Los Angeles, 1944
William Robert Jones, A.B. College of Wooster, 1944
Ruth Kolthoff Kirkman, A.B. Agnes Scott College, 1944

James Staples Little, A.B. Wheaton College, 1944
Mario Llerena, Institute of Santa Clara, Cuba, 1934
William Pierce Lytle, A.B. College of Wooster, 1944
John Paul MacLachlan, A.B. Houghton College, 1943
Warren George McCready, A.B. Muskingum College, 1943
John Dean McDowell, A.B. Grove City College, 1944
Alfred Baldwin McNair, A.B. Davidson College, 1944
John Russell Mecouch, Jr., A.B. University of Pennsylvania, 1943
Donald Morrison Meisel, A.B. Macalester College, 1945
Robert Spencer Meyer, A.B. Alfred University, 1944
Charles Elwood Olewine, A.B. University of Pennsylvania, 1944
Howard Alexander Redmond, A.B. University of California at Los Angeles, 1946
Earl Clark Robb, A.B. Willamette University, 1944
Robert Burnside Scott, A.B. Washington and Jefferson College, 1943
John Henderson Sinclair, A.B. Baker University, 1946
John Edwin Slater, Jr., A.B. Bloomfield College and Seminary, 1944
Donovan Ebersole Smucker, A.B. Bluffton College, 1936
John Cameron Taylor, A.B. Maryville College, 1944
Hendrick Arthur Van Dyke, A.B. Wheaton College, 1944
William Bower Wann, A.B. University of California, 1944
Gervase Joseph Zanotti, A.B. Park College, 1944

Masters of Theology

Eldridge Powell Aikens, A.B. Acadia University, 1943, Presbyterian College, Montreal, 1946
George Clayton Ames, A.B. Temple University, 1941, Th.B. Princeton Seminary, 1944
Suran William Antablin, A.B. University of California at Los Angeles, 1943, B.D. Princeton Seminary, 1946
Daniel Arthur Baker, A.B. University of Texas, 1944, B.D. Austin Presbyterian Seminary, 1946
Walter Paul Baldwin, Jr., A.B. University of South Carolina, 1941, B.D. Union Seminary, Virginia. 1944
Lloyd George Brown, A.B. Grove City College, 1940, Th.B. Princeton Seminary, 1943
James Russell Butcher, A.B. Lafayette College, 1936, Th.B. Princeton Seminary, 1939
Oton Guanais Dourado, A.B. Jose Manoel Conceicao College, Brazil, 1940, Th.B. The Seminary of the Christian Presbyterian Church of Brazil, 1943
Clyde Harold DuBose, A.B. Davidson College, 1930, B.D. Union Seminary, Virginia, 1939
Karl Herbert Ernst, A.B. Mission House College, 1942, B.D. Princeton Seminary, 1944
Arthur Frederick Ewert, A.B. Illinois College, 1904; M.A., 1914, S.T.B. Boston University School of Theology, 1907
Jesse Carlton Forshee, A.B. Asbury College, 1942, B.D. Asbury Seminary, 1944
William John Frazer, A.B. Temple University, 1931. Th.B. Princeton Seminary, 1934
Gordon Fleming Garlington, Jr., A.B. University of Tennessee, 1936, B.D. Union Seminary, Virginia, 1939
William Hume, A.B. Vanderbilt University, 1940, B.D. Columbia Seminary, 1946
Robert Allen Iobst, A.B. Moravian College, 1936, B.D. Moravian Seminary, 1939
Harold Willard Kaser, A.B. Muskin-

gum College, 1941, Th.B. Princeton Seminary, 1944

David Rolland Kennedy, Jr., A.B. Park College, 1937, B.D. Louisville Presbyterian Seminary, 1941

Harley Barto Kline, A.B. University of Michigan, 1930, Th.B. Princeton Seminary, 1933

Michael Klinoff, A.B. Iowa State Teachers College, 1931, B.D. Eastern Baptist Seminary, 1944

Raymond Edward Little, A.B. Wheaton College, 1939, Th.B. Westminster Seminary, 1942

Joseph E. McCabe, A.B. Muskingum College, 1937, M.A. Ohio State University, 1940, Th.B. Princeton Seminary, 1943

William Fullerton Parker, A.B. Temple University, 1943, S.T.B. Temple University, School of Theology, 1946

Howard Edwin Pickard, A.B. Davidson College, 1944, B.D. Union Seminary, Virginia, 1946

Keith Thomson Postlethwaite, A.B. Maryville College, 1916, B.D. McCormick Seminary, 1922

Lloyd Gerhard Refsell, A.B. St. Olaf College, 1942, Th.B. Luther Seminary, Minnesota, 1945

Joseph Sherrard Rice, A.B. Davidson College, 1939, B.D. Union Seminary, Virginia, 1943

Roy Daniel Roth, A.B. Goshen College, 1942, B.D. Goshen College Biblical Seminary, 1946

Francis Heywood Scott, A.B. Davidson College, 1934, Th.B. Princeton Seminary, 1937

Alvin Duane Smith, A.B. Washington and Jefferson College, 1943, B.D. Princeton Seminary, 1945

Ansgar Edward Sovik, A.B. St. Olaf College, 1934, Luther Seminary, Minnesota, 1939

Harold Sigve Strandness, A.B. Jamestown College, 1935, Th.B. Princeton Seminary, 1938

Cecil Kermit Thomas, A.M. Phillips University, 1937, B.D. Phillips University, College of the Bible, 1938

Chi-Teng Tsai, A.B. Fukien Christian University, China, 1933, South Fukien Seminary, China, 1925

Raymon Ruiz Valera, Instituto Politecnico Nacional de Jerez de la Frontera, 1938, Evangelical Union Seminary, Madrid, 1932

Rowland Hughes White, A.B. College of Wooster, 1928, Th.B. Princeton Seminary, 1932

Frank Thomas Woodward, A.B. Westminster College, Pennsylvania, 1943, B.D. Princeton Seminary, 1946

Doctors of Theology

James Daane, A.B. Calvin College, 1937, Th.B. Calvin Seminary, 1940
Thesis: *Kierkegaard's Concept of the Moment*

John Elmer Luchies, A.B. Calvin College, 1931, Th.B. Calvin Seminary, 1938, Th.M. Princeton Seminary, 1939
Thesis: *The Ethics of Law and Grace*

Andrew Evans Murray, A.B. University of Colorado, 1939, Th.B. Princeton Seminary, 1942
Thesis: *A History of Presbyterianism in Colorado*

Henry Voogd, A.B. Hope College, 1941, B.D. Western Seminary, Michigan, 1944
Thesis: *A Critical and Comparative Study of the Old Latin of the First Book of Samuel*

Fellowships and Prizes were awarded as follows:

Fellowship in New Testament
James John Heller

Fellowship in History
Robert Cameron Fisher

Fellowship in Systematic Theology
Donovan Ebersole Smucker

Fellowship on the Samuel Robinson Foundation
George William Carson

Prizes on the Samuel Robinson Foundation
David Livingstone Crawford
Stanert Lewis Dransfield, Jr.
James Gordon Emerson, Jr.
Frederick Walter Evans, Jr.
August John Kling
Howard Alexander Redmond
John Henderson Sinclair
Charles Eyre Terry

First Grier-Davies Prizes in Homiletics
Senior—Howard Alexander Redmond
Middler—Wilbert John Beeners
Junior—John Henry Marks

Second Grier-Davies Prizes
Senior—David Livingstone Crawford
Middler—James Douglas Ormiston
Junior—Stanton Rodger Wilson

Benjamin Stanton Prize
Orion Cornelius Hopper, Jr.

Robert L. Maitland Prize
Claire Benton Kline, Jr.

John Finley McLaren Prize
Verne Hatch Fletcher

Archibald Alexander Hodge Prize
Harold Edwin Davenport, Jr.

PRINCETONIANA

LEFFERTS A. LOETSCHER

OPENING OF SEMINARY

STARTING this fall, the Seminary is changing the dates of the academic year, so that classes will start at a later date and close later in the spring. This will make the three terms coincide more nearly with the natural holiday seasons, Christmas and Easter. Hitherto Christmas vacation has interrupted the first term; now it will bring it to a close.

The opening address will be delivered on Tuesday, September 30, at 7.30 P.M. There will be a brief orientation program for Juniors and for new Middlers and new Seniors starting on Friday, September 26. All new men will be expected to arrive then to receive important information regarding the life and work of the Seminary. Registration for all students, new and old, will follow on Monday and Tuesday, with classes starting at 8:10 A.M. on Wednesday, October 1.

The first term will end on Friday, December 17, followed by Christmas vacation, with the second term beginning on January 5 and running until March 19. There will be ten days before the third term, which will extend from March 29 to June 8. This makes Commencement much later than usual, in June, following rather than preceding the General Assembly.

As this goes to press it is too early to give exact figures, but the prospects are that the enrollment for this coming year, as for last year, will be unusually high.

GENERAL ASSEMBLY

Alumni of the Seminary were well represented at the General Assembly. As is usual in connection with the Assembly, a dinner for Princeton Seminary Alumni was held, which was attended by 155, the largest number yet.

The retiring moderator of the Assembly, Dr. Frederick W. Evans of Troy, is an alumnus and a new trustee of the Seminary, and the new moderator, Wilbur LaRoe, Jr., Esq., is a trustee of the Seminary.

On the floor of the Assembly Dr. Mackay made the presentation for the new curriculum of the Board of Christian Education and also spoke at the Foreign Missions popular evening meeting on the subject, "From the Emptiness of Man to the Fullness of God."

SEMINARY AFFAIRS

One of the most pleasant occasions in the Seminary year is the annual Faculty Dinner when Dr. and Mrs. Mackay are hosts to the entire Seminary family. The dinner was held on April 18 at the Nassau Tavern. Farewell greetings were given to and by Dr. Kuizenga, Dr. Hromadka, Dr. Rizzo, and Mr. Henry Kuizenga. Dr. Kuizenga has reached the time for automatic retirement, Dr. Hromadka returns to his former position on the Theological Faculty of the University of Prague, Czechoslovakia. Dr. Rizzo leaves for Portugal, where he will be Field Secretary of the promising evangelical work being initiated under the joint auspices of our Church, the Southern Presbyterian Church, and the Presbyterian Church of Brazil. Mr. Henry Kuizenga goes to be Dean of Men and Professor of Bible at Carroll College, Waukesha, Wisconsin.

The annual Trustee-Faculty dinner is scheduled for October 14. This affords a

pleasant occasion for members of the Board and of the Faculty to become better acquainted. The dinner follows the regular meeting of the Board.

The Council on Theological Education of the Presbyterian Church in the U.S.A. is assuming an increasingly important role in guiding and promoting theological education in our Church. Each of the Church's theological seminaries has representation on the Council in proportion to the size of its undergraduate student body. Princeton Seminary is entitled to five representatives. Three of these are from the Faculty —Dr. Mackay, Dr. Roberts, and Dr. Gehman; and two are from the Board of Trustees—Dr. Stuart Nye Hutchison, and Richard J. Dearborn, Esq. The next meeting of the Council is scheduled for Pittsburgh on November 10-12.

An increasingly important event for all the Presbyterian Seminaries is the annual Seminary Sunday. The General Assembly has requested all churches to observe October 26, or some other suitable time, as Seminary Sunday. Material is being prepared for ministers suggesting that they point out the relationship between the basic ideas of the Protestant Reformation and the ministry of today. The Board of Christian Education is preparing a folder for congregational distribution and a bulletin cover with blank pages inside for printing the order of services, notices, etc. This material will be sent to pastors early in September. In this day of worldwide confusion and apprehension, there can be no more important task than the selection and training of competent and consecrated Christian leadership. It is hoped that the opportunity which this day affords of a special type of timely message will be utilized to the full.

Institute of Theology

The Princeton Institute of Theology, held this summer from July 7 to 17, once again proved to be an inspiring and much-appreciated gathering. The enrollment was even more widely distributed geographically than usual, with Canada, Alaska, Ireland, and all parts of the United States represented.

A number of the pastors brought their wives. All of Tennent Hall, on the new campus, and part of Hodge Hall, on the old campus, were reserved for married couples.

The Institute Faculty was highly representative of the best in contemporary theological leadership. Of particular interest is the fact that several members of last summer's Institute Faculty are now entering a new relationship in the Seminary Faculty. Dr. Emile Cailliet, who has lectured at the Institute every year of its existence, comes to the Seminary in the fall as Professor of Christian Philosophy. Dr. Bela Vasady, who was Visiting Lecturer in Systematic Theology, becomes Guest Professor of Systematic Theology. Dr. Paul L. Lehmann, who was Visiting Lecturer in the Social Sciences, becomes Associate Professor of Applied Christianity. The Seminary looks forward to welcoming in the fall these whose services at the Institute of Theology were so well received and so fruitful of inspiration and helpfulness.

The Choir

The Princeton Seminary Choir had a very eventful trip to Mexico from May 20 to June 29. The itinerary took the Choir to the General Assembly in Grand Rapids, thence through Wisconsin and Illinois and southwest to Texas by way of Missouri, Kansas, Colorado and New Mexico. Leaving Texas, they were in Mexico from June 6 to June 18. The return trip took them more to the southeast, from Texas through Louisiana, Alabama, Tennessee, Kentucky, Ohio, West Virginia, and Pennsylvania. They had a busy time with singing engagements in all the states mentioned. They sang seven times on a single Sunday while in Mexico, with a total of thirty en-

gagements in that land. The numerous churches visited en route were enthusiastic in their response. The visitors rendered a real Christian ministry in music wherever they went.

The Choir is already forming its plans for a somewhat similar trip to Alaska next summer. Their route out will lie through the northwestern states, and they plan to return through southern Canada. The Choir will be very happy in coming weeks to hear from any pastors in that part of the country who would like them to visit their churches en route. Communications should be addressed to Dr. David Hugh Jones, Director of the Choir.

Each Sunday during the Seminary year the Choir visits churches within traveling distance of Princeton. There are still a very few dates open for the coming Seminary year, 1947-1948.

Theology Today

"Souls, Systems, and God" is the general title of the July issue of *Theology Today*. Dr. Mackay's editorial is on "Thoughts on Truth and Unity." One of Dr. Visser 't Hooft's Stone Lectures, "The Kingship of Christ in the Bible," appears in this issue. Richard Smith writes on a timely social question, "The Coal Miner and God." "Essentials of Christian Mysticism" is the title of an article by Dr. Barrois. Dr. Kerr contributes his regular column, "Table Talk," Dr. Homrighausen, "The Church in the World." These are only a few of the features which appear.

Many alumni of the Seminary are among the friends and subscribers of *Theology Today*, with new friends continually appearing in alumni ranks. In Great Britain there are many who regard *Theology Today* as the most important theological journal which comes out of America. Demand for it has been growing. For example more copies of the April issue were printed than of any previous issue. The laymen of the Presbyterian Church are adopting the editorial in the April issue of *Theology Today* as the charter of their new laymen's movement, and they are making a special printing of it. *Theology Today* is a great literary cause for which Princeton Seminary is assuming leadership. It fully merits the interest and support of all the Seminary's alumni.

The four issues starting in October will discuss the relation of the Christian Church to the whole secular order, a problem of immediate significance to the Church in all parts of the world.

Summer Hebrew

For the first time in a number of years there is no regular summer school this summer. The only academic instruction given is in elementary Hebrew. The course runs two hours a day for twelve weeks from May 27 to August 15. This gives 120 hours of classroom work, more time than is devoted to the subject in the winter. So many signed up—thirty four—that it was necessary to have two sections, taught by Dr. Fritsch and Mr. Beling, respectively. It has been found that more concentrated work yields better results than the same number of hours spread over a longer period of time. As a result of this course, many war veterans will be able to graduate from Seminary a year earlier than would otherwise have been possible.

Field Work

One evidence of the fine work done by some of the students in their field work is the fact that a number of students this spring continued as full-time pastors in the churches which they were serving as undergraduate or graduate students during the past year. The Seminary is always glad when a student can sufficiently build up a church to enable it to support a regular pastor.

Shortly before the meeting of the General Assembly directors of field work in the Presbyterian Seminaries met together

at McCormick Seminary in Chicago. The students of various seminaries who have been working as interns during the past year—about a dozen in number—met with the directors. The coming academic year will complete the five-year trial period established by the General Assembly to study the whole question of internship. The 1948 Assembly will receive a full report on the subject and will then determine the Church's future policy regarding a year of internship during the seminary course. Presbyterian interns have observed and served amid widely diverse problems —rural areas in the Midwest, coal-mining regions, factory communities, southern mountains, and among the underprivileged of the metropolis. This coming year Miss Mary C. Hicks, of Texas, the first of Princeton Seminary's women students to take a year's internship, will be serving in a rural parish in Texas.

During the summer the Seminary's students are scattered all over the country doing various kinds of field work. Some are on the Pacific Coast, others in the Deep South, others in New England, while still others are working in the Midwest.

University's Bicentennial

The little town of Princeton moved into the national limelight in a big way one day last spring. The University's Bicentennial came to its concluding climax on June 17 when President Harry S. Truman and many other distinguished citizens received honorary degrees. It was a half holiday in town with stores closed in the morning, all traffic excluded from Nassau Street, and cars parked solidly along all adjacent streets. The Bicentennial year, with its numerous special meetings, addresses, and publications, has been a highly interesting one for all neighbors and friends of the University. Princeton enters her third century amid universal good wishes.

Personalia

It was a busy day for the Rev. W. Clarence Wright, pastor of the Wilshire Presbyterian Church in Los Angeles, according to the *Los Angeles Examiner*. A wedding and the commencement exercises of the University of Southern California, where he was to receive the degree of Doctor of Divinity, seemed to conflict. But an elder cut the Gordian knot by chartering a helicopter which the pastor boarded a block from his church and which landed alongside the Coliseum. Dr. Wright is a member of the class of 1926 and former president of the Seminary's student body.

The Rev. Ernst Bizer, D.D., who received the Th.M. degree at Princeton Seminary in 1928, was until recently in France as a prisoner of war. While there he was head of the Theological School for Prisoners of War in Montpellier. He has been repatriated and has been called to become Professor of Systematic Theology at the Theological Faculty of the University of Bonn. It will be recalled that this chair was formerly occupied by Dr. Karl Barth.

An interesting letter was received by a Seminary senior, the Rev. John D. Craig, from Lambry Mishkoff, '35, in Bulgaria. He writes: "Our work is entirely missionary. The great majority of the people who come to church are professed atheists.

"Our evening meetings are of great interest to young men, teachers, students, lawyers, physicians, women who are either atheist, or if they believe something, they have no clear idea as to what it is all about." At the Friday evening meetings, attended by about 800, the pastor's address was followed by two hours of discussion. "Last year we accepted as members of our church sixteen people—most of them heard the Gospel for the first time in our church." The purpose of the letter was to express thanks for five packages of clothing and other necessities sent by students of the Seminary.

An alumnus of the Seminary writes to Dr. Roberts from his pastorate in Germany, giving a description of present conditions there. "The hardest winter any living man can remember is over. Our people have been without sufficient food, heating and clothing. It seems a miracle and is probably largely due to the preventive measures taken by American medical authorities that so far no diseases have spread and no notable increase of the death rate has occurred in our zone of occupation. I will not forget to mention that the CARE packages sent over from your country have been a wonderful help. . . .

"Our first democratic institutions were the labor unions, which flourish tremendously, but their politics are not democratic, but bolshevist, and the authorities do obviously not want to interfere. They quite obviously get their orders not from the Military Government but from somewhere else farther east, and your American authorities are too democratic to discontinue this abuse of democracy. I do see many things since I make many calls in my congregation, and the impression of every goodwilling man and women is this, that we are drifting dangerously towards bolshevism. . . . So far not a single loaf of bread has been sent from the Russian zone to help feed the starving here, but miraculously many of those people who eat the American bread still believe that their salvation must come from Russia."

Turning from Europe to the Orient, we find the close of hostilities bringing word from Christian friends in that part of the world also. Two letters have been received by Dr. Piper from the Rev. Mr. Tyuzo Yamada, who received the Th.M. degree at Princeton Seminary in 1941. He lives at 2011 Tateishi Ikeda, Osaka, Japan. Extracts from Mr. Yamada's letters follow:

(March 17, 1947)

". . . Soon after my return to Japan in 1941, I went to Korea and worked there in a Japanese church. But on November 20 I was drafted into the Japanese Army in Korea without previous notice or training. I was not able, either, to give instructions to my wife how to carry on. As you know the war broke out soon after that date, and I was sent to Burma via Siam. We entered Rangoon on March 13, 1942, immediately after the British retreat. Until July, 1946, we were in Burma, and I came home after five years of military service, still a private. The memories of those days are the worst in my life. I lost everything, for instance forgot all my Greek and also English, and I was completely cut off from theological books. Moreover, all the things I had brought with me to Korea, I had put under the care of my church, anticipating an early discharge from the Army. But when the Russian army occupied that district they were all confiscated.

"While in Burma, I had no time to attend church or to read books, and there was no friend, with whom I could talk about our common faith. I even couldn't see any church members or pastors except some Roman Catholic missionaries. All mission work was disrupted by the war, and the missionaries had returned to their homelands, while their congregations were scattered everywhere to escape persecution at the hands of Burma Buddhists. The only thing not disrupted was the work of the Catholic missionaries notwithstanding the difficulties of living and the war. It is my sincere desire that our Protestant faith will be stabilized and fortified to the same extent as that of the Catholic priests so that we'll be able to stand and bear the sufferings and difficulties.

"During the war I did much work as interpreter because the Burmese officials and the educated class speak English; yet being merely a private soldier I had to do all the other chores at the same time. During the last period of the war I was among those who escaped the British attack on

Rangoon. We withdrew to the mountains and lived in the jungle without any supplies, and were constantly under bombardment and gunfire. Ninety percent of the outfit suffered from malaria and amoebic dysentery, and during a heavy monsoon season we crossed the Mandalay Road. By that time we had lost fifty percent of our outfit. We had to cross rivers without boats. I almost drowned, and three other men out of four died before my eyes, while I was saved by another boat. Three times I crossed the death line in that period. When finally we reached territory occupied by the Japanese we learned that the Emperor had surrendered. We had lost eighty percent of our outfit. I returned to Japan in July, 1946.

"It was a great disappointment to me to see the misery of life in Japan. The country is almost completely burned down, and all cities and towns of more than medium size are destroyed. People are suffering on account of the scarcity of commodities and food. The morale of the nation is in a chaos, and illegal and black markets alone prosper. Thus people, who like ministers, have no source of income, are suffering. They have to do outside work or to sell their personal belongings. Many of them are supporting themselves as interpreters or teachers of English. The worst thing is that almost all our churches are burned down, and only a few are left. In Osaka, for instance, the Methodist Church had seven places of worship. But five are burned down, and the remaining two are small and located in suburbs. I was fortunate in that my family have come through safely under the air raids. However, they received no assistance from the government or from the church, and I found them in a state of starvation.

"There is one bright spot in the picture. That is Christian evangelism. A great enthusiasm for Christianity has arisen. Wherever a church is, its membership increases. Much as I regret that we lost the war and had to pass through all the sufferings of defeat it was the necessary course of history. Militaristic Japan had to be defeated if Japanese Christianity was to survive.

"Finally I would like to ask friends in the U.S.A. to send me some commentaries and theological books so that I would be able to resume my studies. We are also short of food and clothes, and I would appreciate if somebody would send us used clothing. I have one boy who was born, while I was in America (1940), one girl born while I was in Burma (1942), and we are expecting another one in May (1947) . . ."

(May 8, 1947)

"During the war we had to live without Government or church help all by ourselves. Being a private soldier, I received only twenty yens a month. However I had saved more than ten yens a month and sent it home. But when I returned I was told that the more than 400 yens I had mailed had not reached my family. People were so poor during the war that they were not even able to send a postcard and to write each other. Almost all the ministers had to do compulsory labor in factories or coal mines away from their homes.

"Mr. Grether sent me copies of 'Theology Today.' I was considerably strengthened by the articles therein and spoke about them twice at ministers' meetings here in Osaka. I am sharing the privilege of having these magazines, with other ministers in this district. They appreciate THEOLOGY TODAY very much. I believe that through this magazine our Princeton Seminary is making a real contribution to Christian scholarship all over the world and to a better understanding of the ecumenical movement.

"I was asked to take a church in Kobe, which at the present moment is ministered by Rev. Toku, who is a Princeton alumnus, too. He is going to work as an evangelist in the CHRIST FOR JAPAN movement,

which is sponsored by the United Church of Japan."

Clothing, books and contributions in cash for our friend Yamada and other Princeton alumni in Japan should be sent to Rev. A. Dean Osterberg, 730 South Bundy Drive, Los Angeles 24, California.

Missionaries in Residence

During the past year it has been the pleasure of the Seminary to welcome to Payne Hall the following missionaries: A. D. Clark of Colombia; J. Y. Crothers of China; W. P. Fenn of China; C. R. Harper of Brazil; R. A. Iobst of Nicaragua; T. Z. Koo of China; J. A. Napp of India; S. L. Roberts of Korea; A. Roy of China; E. G. Seel of Colombia; W. J. Skellie of Egypt; W. C. Smith of India; F. S. Thompson of Egypt.

Preachers and Lecturers

During the sessions of 1946-47 on invitation of the Faculty, the Rev. Frederick W. Evans, D.D., Moderator of the General Assembly of the Presbyterian Church, U.S.A., and pastor of the Second Presbyterian Church, Troy, New York, preached in the First Presbyterian Church of Princeton.

On invitation of the Faculty, the following preached in Miller Chapel on Tuesday evenings:

The Rev. Samuel Shoemaker, D.D., rector of Calvary Protestant Episcopal Church, New York City.

The Rev. W. Sherman Skinner, D.D., pastor of East Liberty Presbyterian Church, Pittsburgh, Pa.

Addresses were delivered before the student body by:

Dr. Emil Brunner of Zurich, two addresses, the first on "Historical Revelation," and the second on "The Doctrine of the Trinity."

Dr. Ganse Little, pastor of the Broad Street Church, Columbus, Ohio, on "The Church Looks at Soviet-American Relation."

Pastor Martin Niemoeller of Germany on "What is the Church?"

Dr. Frank Aydelotte, Director of the Institute of Advanced Study, on "Palestine."

Mr. Jack Wyrtzen, Director of the "Word of Life Hour," New York City, on "Youth Evangelism."

Dr. James Smart, Associate Secretary of the Division of Education, and Editor in Chief for the New Curriculum of the Presbyterian Board of Christian Education, on "The New Curriculum."

ALUMNI NOTES

[1897]

The First Church of Bluefield, W.Va., gave a reception for Samuel W. Moore on June 24th in recognition of the completion of fifty years of service in the ministry.

[1900]

William T. Stuchell has resigned as pastor of the Warren Point Church, Fairlawn, N.J., and will reside at 150 Parkway, Maywood, N.J.

[1905]

Henry P. DePree has returned from Changchow, China, and is now living in Kalamazoo, Michigan.

[1917]

Roy W. Achor has accepted a call from the First Church, Grandview, Wash.

The Westminster Church, Minneapolis, Minn., has called Robert S. Axtell.

Samuel C. Henderson is on furlough from his mission field in Santiago, Chile. His present address is Box 31, Glenwillard, Pa.

[1918]

Sterling College, Sterling, Kans., conferred the honorary degree of Doctor of Divinity upon John F. Arneal at its Spring Commencement. Dr. Arneal is Moderator of the United Presbyterian Synod of New York.

[1919]

James Yunlung Yeh is teaching in the National Chung Chen University, Nanchang, Kiangsi, China.

[1921]

Kenneth J. Foreman has been elected by Louisville Seminary to the chair of Doctrinal Theology.

[1922]

George J. DeWitt has accepted a call from the First Church, Mt. Pleasant, Mich.

Harris G. Hilscher has returned to the mission field in China. His address is Suhsien, Nanhsuchow, Anhwei, China.

[1923]

John K. Lynn has been installed pastor of the church at Roslyn, Pa.

[1925]

The Montview Boulevard Church, Denver, Colo., has called Arthur L. Miller.

Warren S. Reeve has been called to the Middle Spring Church, Shippensburg, Pa.

The church at Gilbertsville, N.Y., has called Wilbur J. Thrush.

Cuyler Young has accepted a position on the Princeton University Faculty to teach Persian.

[1926]

Sargent Bush is Chaplain to G.I. students at the University of Nebraska.

Christ Evangelical and Reformed Church, 1520-28 Green Street, Philadelphia 30, Pa., has called Elmer E. Leiphart.

Parks W. Wilson has accepted a call from the University Church (U.S.), Baton Rouge, La.

[1927]

Frederick C. Fowler, II, pastor of the Knoxville Church, Pittsburgh, Pa., is Moderator of Pittsburgh Presbytery.

Edward H. Jones has accepted a call from the First Church, Grove City, Pa. Occidental College conferred the honorary degree of Doctor of Divinity upon him at its Commencement in June.

Donald K. West, who served the First Church, Johnstown, Pa., during the war, has now returned to his mission field in China. His address is 1 Tsi Yang Road, Tsingtso, China.

[1928]

The First Church of New Brunswick, N.J., has called G. Hale Bucher.

John D. Gregory has accepted a call from the First Church, Celina, Ohio.

[1929]

G. Otto Lantz has been appointed Campaign Director for the Student Foundation in the Synod of Florida. The plan is to provide adequate student centers at Tallahassee and Gainesville. His address for the next ten months will be Presbyterian Student Center, Gainesville, Fla.

Horace C. Lukens is Moderator of the Presbytery of Washington.

[1930]

Clair A. Morrow received the honorary degree of Doctor of Divinity from Occidental College at the Commencement in February.

Paul E. Rickabaugh has been installed as pastor of the First Ward Church, Syracuse, N.Y.

W. Sherman Skinner has been installed pastor of the East Liberty Church, Pittsburgh, Pa.

[1931]

The United Church of Hyde Park, Chicago, Ill., has called Mitchell T. Ancker.

On May 4th Henry E. Hale was installed pastor of the Church (U.S.) at Montvale, Va.

Ralph B. McCuen has been appointed pastor of the Methodist Church of the Advocate, Philadelphia, Pa.

[1933]

Walter J. Atkinson is now pastor of the church at Sequin, Wash.

Bruce D. Compton is Assistant Professor of Religion at Macalester College, St. Paul, Minn.

William B. Furgess has been installed pastor of Magyar Church, Farrell, Pa.

Thomas A. McGregor is now pastor of the church at Mount Joy, Pa.

Alexander M. Warren has resigned as pastor of the Webb-Horton Memorial Church, Middletown, N.Y., in order to engage in evangelistic work. His address is Allendale, S.C.

[1934]

Charles W. Bates is serving on the Board of Church Extension, Presbytery of Detroit.

Ivan Y. Wong is now pastor of the Chinese Congregational Church, 734 East 9th Place, Los Angeles, Calif.

[1935]

The First Church of Wray, Colo., has called Moore Gray Bell.

Roland D. Driscoll has become the College Chaplain for Protestant students at Sampson College, Sampson, N.Y.

Frank L. Hutchison is assistant pastor in the Shadyside Church, Pittsburgh, Pa.

Frank Louis McCormick has accepted a call to the First Church, Morgan, Colo.

Lambry Mishkoff, who is pastor of the Evangelical Church in Plovdiv, also serves as General Secretary of the Bulgarian Committee for Religious Education and is a lecturer in the University of Plovdiv. His address is 12 Antin First Street, Plovdiv, Bulgaria.

[1936]

Carlton C. Allen has been elected to teach in the Department of Bible and Religious Education at Trinity University, San Antonio, Texas.

At the Commencement of Princeton University in June Robert Lennox received the degree of Doctor of Philosophy.

Clifton E. Moore, pastor of the Glenville Church, was elected President of the Greater Cleveland Ministerial Association.

Thomas I. Smith is pastor of the Frankford and Oceanview Churches, Delaware.

[1938]

The Vance Memorial Church, Wheeling, W.Va., has called Lloyd S. Hindman.

Henry B. Kuizenga has been appointed Dean of Men and Associate Professor of Bible, Carroll College, Waukesha, Wis.

Robert W. Rayburn is now pastor of the Alexander Memorial Church (U.S.) Decatur, Ga.

[1939]

The church at Barre, Vermont, has called T. Murdock Hale.

James McClung Crothers has gone to China under the Foreign Board. His address is 49 A Ku Lou Hsi, Peiping, China.

John R. McClain has accepted the position of assistant pastor in the First Church, York, Pa.

[1940]

The Church at Poland, Ohio, has called Hugh Gunn.

Paul F. Ketchum has accepted the position of assistant pastor in the Grosse Pointe Memorial Church, Grosse Pointe, Mich.

The First Church, Germantown, Pa., has called George T. Peters.

W. O. Ragsdale is pastor of the Associate Reformed Presbyterian Church, Covington, Va.

[1941]

Roger Enloe, after his service as a chaplain, has returned to his pastorate in the First Church, Bethlehem, Pa.

The First Church, Cadiz, Ohio, has called Reginald W. McInroy.

Charles T. Theal has been called to the Harmony Church, Phillipsburg, N.J.

[1942]

The Latta Memorial Church, Christiana, Pa., has called William L. Everhart.

Harlan H. Naylor has accepted a call to the First Church, Dexter, Mo.

[1943]

On the completion of a year of graduate study at the Seminary Lloyd George Brown has been called to be Director of the Westminster Foundation in Washington, D.C.

William T. Doncaster, Jr., has been installed pastor of the Westmont Church, Johnstown, Pa.

At the end of a year of graduate study at the Seminary Llewellyn G. Kemmerle accepted the position of assistant pastor in Westminster Church, Scranton, Pa.

William McLeister has been called to the Beverley Heights United Presbyterian Church in Mt. Lebanon, Pittsburgh, Pa.

Gordon Ruff, who has been serving the Red Clay Creek Church at Marshallton, Del., is leaving in August for mission work in India.

[1944]

The church at Clewiston, Fla., has called Herman Dam.

Charles S. Hastings has accepted a call to the First Church, East Jordan, Mich.

Truman M. Jolley has been called to the Bethel Community Church, San Leandro, Calif.

On the completion of a year of graduate study at the Seminary Karl H. Ernst has been called to the church at McLean, Texas.

Harold B. Lawson is now assistant pastor in the Old First Church, Newark, N.J.

[1945]

Walter L. Dosch, II, has accepted a call to the church at Absecon, N.J.

Robert L. Moreland has been called to the First Church, Harrison, Ark.

The Fifth Avenue Church, New York City, has called Alexander Sime as assistant pastor.

A. D. Smith has accepted a call to the Manokin Church, Princess Anne, Md.

[1946]

Suran W. Antablin plans to study in Jerusalem during the academic year 1947-48.

Duane U. Farris was installed pastor of the First Church, New Sharon, Iowa, on May 16.

E. Howard Housman is serving as a missionary in Central America. His address is Mission Morava, Caurquira via Iriona y Caratasca, La Mosquitia, Honduras, C.A.

On April 7th Robert Kevorkian was installed

pastor of the Falls of Schuylkill Baptist Church, Philadelphia, Pa.

Having completed a year of graduate study at the Seminary Frank Woodward sailed on April 23 for his mission station at Meshed, Iran.

Arthur J. Yunker has been installed pastor of Grace Church, Horsham, Pa.

Plans of the Class of 1947

George A. Allen, Jr., further study, Princeton Seminary.

Herbert E. Anderson, a pastorate in the west, then foreign missions.

Donald L. Barker, national missions, Egyptian Larger Parish, Indiana.

Jiri Carda, a pastorate in Czechoslovakia.

George W. Carson, further study, Edinburgh.

Ethel Lillian Cassel, foreign missions after a term of service in this country.

Kwai Sing Chang, further study, Princeton Seminary.

Harry C. Coleman, Jr., assistant pastor, The United Presbyterian Church, Beaver, Pa.

Duane H. Collins, pastor, Douglass Church, Wilkes-Barre, Pa.

Allan V. Collister, assistant pastor, First Church, Schenectady, N.Y.

John D. Craig, pastor, Slackwood Church, Trenton, N.J.

David L. Crawford, teacher, Mount Hermon School for Boys, Northfield, Mass.

Luther S. Cross, plans not yet settled.

Leroy Y. Dillener, national missions, Mountaineer Mining Mission, Morgantown, W.Va.

Stanert L. Dransfield, Jr., pastor, Luxemburg and Berkshire Valley Churches. Address: 35 Huff Street, Wharton, N.J.

Harold R. Eaken, pastor, First Church, Branchville, N.J.

Wallace E. Easter, assistant pastor, First Church, Niagara Falls, N.Y.

James O. Edmundson, further study, Basel, Switzerland.

Frederick W. Evans, Jr., plans not yet settled.

Robert C. Fisher, further study, University of Chicago.

Willard M. Galloway, pastor, Harbor and New Bedford United Presbyterian Churches, New Bedford, Pa.

Robert C. Gamble, plans not yet settled.

Virgil M. Gerig, pastor, Oak Grove Mennonite Church, Route 1, Smithville, Ohio.

Ruth E. Gittell, plans not yet settled.

Earle B. Harris, Jr., pastor, First Church, Mackinaw City and First Church, Ignace, Mich.

James R. Hart, pastor, Swedesboro, N.J.

John A. Harvey, assistant pastor, First and Central Church, Wilmington, Del.

James J. Heller, pastor, Baptist Church, Imlaystown, N.J.

Howard N. Hudson, assistant pastor, Huguenot Memorial Church, Pelham Manor, N.Y.

Arthur M. Hughes, pastor, Weatherly, Pa.

Kenneth G. Irwin, pastor, Fourth Church, Trenton, N.J.

Richard W. Irwin, foreign missions, Brazil.

William R. Jones, pastor, Tunkhannock, Pa.

Ruth Kolthoff married the Rev. Thomas W. Kirkman, Jr.

James S. Little, pastor, Bakerstown, Pa.

Mario Llerena, pastorate in Cuba.

Evelyn P. Lytle, plans not yet settled.

William P. Lytle, national missions, in New Mexico.

John P. MacLachlan, pastor, the Federate Church, Lafayette, N.J.

Warren G. McCready, pastor, Woodsfield, Ohio.

John D. McDowell, instructor in Bible, Lafayette College, Easton, Pa.

Alfred B. McNair, national missions, Granada Hills, Calif.

John R. Mecouch, Jr., pastor, Chichester Memorial Church, Boothwyn, Pa.

Donald M. Meisel, further study, Edinburgh.

Anne Marie Melrose, plans not yet settled.

Robert S. Meyer, pastor, Church of the Saviour and Director, McKim Center, Baltimore, Md.

Charles E. Olewine, assistant pastor, West Church, Wilmington, Del.

Howard A. Redmond, pastor, Mahoningtown Church, New Castle, Pa.

Earl C. Robb, assistant pastor and Director of Religious Education and Youth Work, Central Reformed Church, Grand Rapids, Mich.

Robert B. Scott, pastor, Grenloch, N.J.

John H. Sinclair, assistant pastor, Abington, Pa.

John E. Slater, Jr., pastor, Greenwich, N.J.

Donovan E. Smucker, teacher of Biblical Theology in Mennonite and Bethany Biblical Seminaries, Chicago, Ill.

Marion A. Stout, Director of Religious Education, First Church, Carthage, Mo.

John C. Taylor, pastor, Frostburg, Md.

Mary K. Troupe, Director of Christian Education, First Church, Arlington, N.J.

Hendrick A. Van Dyke, pastor, Newark, Del.

William B. Wann, plans not yet settled.

Gervase J. Zanotti, pastor, churches at Pickford, Donaldson and Stalwart, Mich.

BOOK REVIEWS

A Study of History, by Arnold J. Toynbee. Abridgement of Vols. I-VI by D. C. Somervell. Oxford University Press, New York and London, 1947, Pp. xiii, 617. $5.00.

The more than ten years which have elapsed since the publication of the first three volumes of Toynbee's *A Study of History* (1933; Vols. IV-VI appeared in 1939) have fully justified its original acclaim by reviewers as being "by far the most significant contribution that any historian has made in the twentieth century toward the understanding of ourselves and of our own age." No serious student of the history of our own civilization, or of any other civilization for that matter, can afford to treat it casually, much less to ignore it.

Busy pastors as well as leisured scholars owe Mr. Somervell a debt of gratitude for this excellent abridgement in which nearly 3000 pages have been condensed into one-sixth of its original size.

Mr. Toynbee correctly criticizes the segmentary treatment of historical studies exemplified by the histories of individual nations as being too narrowly exclusive. He has rather chosen "civilizations" or "societies" for his unit of study. Of such civilizations nineteen are distinguished, namely, the Sumeric, Egyptiac, Minoan, Hittite, Babylonic, Syriac, Indic, Sinic, Hellenic, Mayan, Andean, Orthodox Christian, Yucatec, Mexic, Hindu, Far Eastern, Iranic, Arabic, and Western. It appears to the reviewer, however, that as units of study they, like nations, are not fully "intelligible as a thing-in-itself." Although some of the above civilizations are "wholly unrelated" to others, many are "affiliated," and because of this a societal classification is not without its inherent weakness.

Four problems are successively discussed: the genesis, growth, breakdown and disintegration of civilizations. Each in turn is treated in great detail and is fully illustrated by examples distributed among the nineteen societies.

The author maintains that the genesis of civilizations is due, not to *race* or *environment*, but to the principle of *challenge and response*. New societies come into existence in reaction to some form of stimulus, whether it be the stimulus of hard countries, new ground, blows, pressures, or penalizations.

The second problem is that of the growth of civilizations. What is the criterion of a society's real progress? Two suggestions have often been made. 1). Increasing control over its environment. 2). Improvements in technique. Both of these, according to Toynbee, are unsatisfactory. The principle of *Withdrawal and Return*, he asserts, correctly describes the action of the creative society or individual.

The breakdown of a civilization is shown to be recognizable by three factors: 1). failure of creativity in the creative minority, 2). a consequent loss of allegiance on the part of the majority, and 3). a resultant loss of social unity. But the important question facing the historian (in distinction from the mere chronicler) is What causes such a breakdown? Surely the reason is not to be found in a historical determinism. There is no inexorable fate which causes societies like organisms to decay after attaining maturity (as Spengler maintains). The cause, according to Toynbee, is rather to be attributed to a *failure of self-determination*; it is social suicide by means of idolatry—whether it be by the idolization of an ephemeral self, institution, or technique.

Finally, the problem of the disintegration of civilizations is dealt with. Such a disintegration may be recognized by the schism of the social entity into three parts: a dominant minority, an internal proletariat, and an external proletariat. But of greater significance is the "schism in the soul." The author shows how various alternative substitutes characterize the ways of behaviour and life within a disintegrating society—some violent, others gentle, some active, others passive. These reactions are successively analyzed as 1). abandon and self-control, 2). truancy and martyrdom, 3). a sense of drift and a sense of sin, 4). a sense of promiscuity and a sense of unity, 5). archaism and futurism, and 6). detachment and transfiguration. Each of these is foredoomed to failure; only the last one, the way of transfiguration, leads to rebirth by means of God incarnate in man.

In the words of Toynbee: "When we set out on this quest [a survey of saviours] we found ourselves moving in the midst of a mighty host, but as we have pressed forward, the marchers, company by company, have fallen out of the race. The first to fail were the swordsmen, the next the archaists and futurists, the next the philosophers, until only gods were left in the

running. At the final ordeal of death, few, even of these would-be saviour gods, have dared to put their title to the test by plunging into the icy river. And now, as we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour; 'and the pleasure of the Lord shall prosper in his hand; he shall see of the travail of his soul and shall be satisfied.'" (p. 547).

JOHN WM. WEVERS

The First Catechetical Instruction, by St. Augustine, translated and annotated by the Rev. Joseph P. Christopher, Ph.D., Professor of Latin, Immaculate Conception Seminary, Darlington, N.J. (being vol. 2 of *Ancient Christian Writers, the Works of the Fathers in Translation*, edited by J. Quasten and J. C. Plumpe). The Newman Bookshop, Westminster, Md. 1946. Pp. 171. $2.50.

At the request of his friend, Deogratias, a deacon of the Church in Carthage, Augustine composed (in about A.D. 405) a short treatise on the art of leading inquirers to a saving knowledge of Christ. In this, the earliest textbook of Christian education, the versatile Bishop of Hippo was the first to utilize for religious instruction fundamental principles of psychology and pedagogy. It is at once a contribution to the subject matter and the method of catechetics. According to Augustine religious instruction should have as its central theme the love of God; should give, so far as is possible, individual instruction; should not confuse the catechuman with too much material, but should explain a little, clearly and thoroughly. At the same time the teacher must beware of boring the hearer by dwelling on what he already knows. Let him by being cheerful in his own heart and soul convey a cheerful interest in the subject matter. Augustine recommends the lecture method, interrupted occasionally by the auxiliary method of question and answer.

The mature genius of Augustine is revealed more than once in this document by choice, epigrammatic statements: "Faith consists not in a body bending but in a mind believing" (p. 24); "Let them [students from the schools of grammar and rhetoric] be assured that there is no voice to reach the ears of God save the emotion of the heart" (p. 33); and one form of his characterization of the unity of the Bible, "In the Old Testament the New is concealed, and in the New the Old is revealed" (p. 23).

The translator and editor, who is thoroughly trained in classics and patristics, has produced a rendering which is both accurate and readable. Copious notes and a brief introduction will assist the beginner and the scholar in grasping the meaning and implications of Augustine's words. The Church historian, the Christian educator, and the parish minister will be amply rewarded by reading this book.

BRUCE M. METZGER

Hellenistic Greek Texts, by Allen Wikgren, with the collaboration of Ernest Cadman Colwell and Ralph Marcus. The University of Chicago Press, Chicago, Ill. 1947. Pp. xxvi + 275. $3.50.

Since the turn of the present century scholars have known that the language of the New Testament belongs, on the whole, to the common Greek, the *koine*, of the first Christian century. The present volume illustrates the *koine* of the New Testament by a collection of seventy-five passages from Hellenistic authors representing every linguistic level and illustrating various literary styles.

In addition to supplying collateral reading from a grammatical point of view, the Greek texts included in this volume happily possess intrinsic value as religious and religio-philosophical compositions. The works of Jewish, Christian, and pagan authors are represented, namely, selections from the Septuagint (including the Apocrypha and Pseudepigrapha), the New Testament, Philo, Josephus, early Christian writings, pagan literature, papyri, and inscriptions. These provide the student with ample material introducing him to the cultural and intellectual environment of the Graeco-Roman Empire into which the Church was born.

Wikgren writes brief introductions to each of the several authors represented, and a vocabulary concludes the book. The serious student of the background of early Christianity will find here, conveniently collected together, much material of great assistance in interpreting the language of the New Testament.

BRUCE M. METZGER

How To Study The Revelation, by Joseph M. Gettys. John Knox Press, Richmond, Virginia. 1946. Pp. 131. Paper $1.00.

Among available guides to the study of *The Revelation of John*, this one will doubtless win

a wide and appreciative response. It avoids three of the most common pitfalls associated with the study of this enigmatic book: slavish adherence to a single system of interpretation, the neglect of adequate historical orientation, and the danger of literalizing symbols. The reader is introduced first to four of the most typical schemes which have been employed to interpret the book. In an Appendix the several views held by these competing theories of interpretation on difficult passages, are printed in parallel columns. Thus the reader is enabled to survey their likenesses and differences at a single glance, and to evaluate each in the light of the context. Next the student is introduced to the historical background so essential to a true understanding of the book. Four major events (or movements) in the Roman world are used to clarify the reader's perspective: The founding of the churches of Asia Minor, the burning of Rome and the persecution of the Christians, the destruction of Jerusalem, and Domitian's persecution of the Christians in Asia Minor. Finally, the reader is taught how to treat the symbolic character of the book in relation to its commanding design. This design of offering counsel and encouragement to people passing through tribulation, rather than of satisfying their curiosity concerning the outcome of impending events, is kept constantly before the reader.

It is here that the author makes the leading contribution of this study guide. It is by requiring the reader to approach *The Revelation* directly, and to concern himself primarily with what is clear, that he helps him to form correct judgments concerning what is obscure. This help is supplemented by the frank discussion of difficult passages, summarizing the thought of given segments, and by offering suggestive questions for further study. These questions deal with subject matter, with points for special emphasis, and with related activities and projects for group study. The book may profitably be used by teachers of adult or young people's groups as a guide or as a text. The author has appropriately dedicated his work "to those wounded in body and in spirit."

HOWARD TILLMAN KUIST

These Words Upon My Heart: Scripture and the Christian Response, by Howard Tillman Kuist. John Knox Press, Richmond, Virginia. 1947. Pp. 189. $2.50.

This beautifully got up volume presents a series of six lectures delivered between February 25 and March 2, 1946 on the James Sprunt Foundation. Notes are to be found at the end of each section. An appendix beginning at page 159 gives in abridged form Ruskin's "Essay on Composition" whose "laws of arrangement" provide the third lecture with basic principles of approach for the study of Biblical patterns. The book is complete with an index of proper names and subject-matter and also with a Scriptural index. The text is well printed on good paper, subdivisions being brought out by well spaced subtitles. On the whole, the first impression of the reader is that of dealing with a structural piece of work presented by a worker to fellow-workers.

The fellow-workers Dr. Kuist has in mind are not only his students past, present and future, but the present-day shrinking public of Bible readers. Why shrinking? Mainly because, in the mind of the author, the nature of the Christian response has changed. The reader has become increasingly aware of his freedom of thought and of his motives for action. The public of our day is becoming more and more "enlightened." In high schools and colleges, crowded to overflowing, the study of the humanities is coming into its own. New methods in the arts and in the sciences are being more and more taken for granted. Let us suppose, then, that expositors of the Bible ignore such trends now becoming parts of the general public's mental pattern; what would be the outcome? We need not try to guess the answer; it is already being proclaimed by a common-place paradox according to which the Bible, while still the best seller, is quickly becoming the book nobody reads.

At this point, many a reader is likely to object that we have had already too much of "the Bible read as literature," of the Bible as "a monument of English prose"—a monument on the grave of Christianity, as T. S. Eliot would say. Precisely. But what is the matter with such a current view? Not that it is wrong, to be sure. Our English Bible *is* the greatest library in existence. Only it is far more than this. Its literary grandeur dwindles in importance as the Bible is seen in its true significance as the report of the Word of God. It is not wrong then, to consider the Book of Books as literature; but it is appallingly one-sided to limit oneself to such an estimate.

What is needed therefore at this juncture is not a final condemnation of College professors who initiate their students into the study of the Bible as literature. More power to them! Name calling is no longer in order. To quote Dr. Kuist on this point, Holy Scripture *has* "a side which is like all other writings. However much it may differ from them in content, it is like all

other writings as a medium of communication." (p. 80)

A wide and strong bridge has been built between the Church and an enlightened public. Once more the Gentiles are invited to come to the Light. They feel welcome as they reach the meeting ground where each one finds himself addressed in his own language.

This is leadership and, we may add, this is the only type of leadership justifiable in the name of Him who so gently offered the easy yoke to those whose burden should be eased. As Drummond used to say, our Master had been a carpenter; He knew how to make yokes which would not hurt because they fitted so well. It does one good to witness such an intelligent and up-to-date evangelism at work: 'We, Bible teachers, have so much to learn from you,' Dr. Kuist seems to tell his brothers in the academic world. Without ever yielding an inch of Bible truth, he makes further advances to the intelligentsia by praising and using their best books and by turning to great classics for his arguments.

There are throughout the volume, refreshing references to names and masterpieces which mean most to laymen: Fra Angelico, Beethoven, Corregio, Dante, Descartes, Dostoevsky, Hamlet, the Hallelujah Chorus, Michelangelo, Milton, Ibsen, Shakespeare, Tolstoy, to cite a few at random. Dr. Kuist never misses an opportunity to bring out the relevance of the Bible in connection with vital topics. He discusses the human quest for truth, freedom of thought, the laws of expression, especially in the arts; creation and re-creation in literature, the methods of historical enquiry, the scientific approach to problems of deep interest to men and women of our time. It is not enough to say that our author meets laymen on common ground; he joins in their conversation in the most unobstrusive manner, then, 'buttonholes' them gently, leaving them to wonder no doubt why they had not met him sooner.

It soon becomes evident that common points between Holy Scripture and other writings have only been emphasized so that the reader might be led along paths where he is most likely to experience the Power of Holy Writ. Having met God face to face, he will proceed to 'do the truth,' to translate Scripture into action. The titles provide so many illustrations of Dr. Kuist's method: I. Scripture and the common man; II. Adventuring in firsthand acquaintance; III. Opening the eyes of the Understanding; IV. The Form and Power of Holy Scripture; V. Scripture and Freedom to think; VI. Translating Scripture into action.

This is the Protestant method, finally come into its own. There are here no abstruse metaphysics, no attempts at impossible demonstrations. To present the Light to the world and to help the world come to the Light are the two basic aspects of a sane evangelistic approach. The first aspect concerns more especially the theologian; the second the Christian philosopher. A teacher of the English Bible should combine both and this is what Dr. Kuist has done.

Minor strictures are clearly ascribable to the author's excessive self-effacement. Dr. Kuist is so humble in his commitment that he will occasionally allow substitutes to state things which he himself could say much better: 'W. Cosby Bell put the whole matter correctly . . .'; 'E. P. Dickie stated the matter clearly . . .'; 'No one has stated this better than Lawrence Hyde . . .' (pp. 26-27). There is in the book an excessive number of such quotations, excessive, that is, whenever these are allowed to become a part of the argument instead of merely supporting it. One result of such a procedure is that the author's line of reasoning then becomes harder to follow. Again, the reason for this may on occasion be that a substitute does not say exactly what needs to be said at a particular juncture and must therefore be discussed or corrected. (Example: pp. 27-34.) Consequently paragraphs, even sentences, suffer. ("But he had stood also upon the heights where the light of Scripture had burst upon his soul and where he had eaten of its bread."—p. 28.) Dr. Kuist's tendency to undue humility may be seen in the fact that a labored argument based for example on etymology, or on a necessarily incomplete incursion in the history of ideas, is felt to be needed to support evidence which would be readily granted from the outset (for example, p. 115ff.: "It follows that every human individual has ideas, and that these ideas may have a potent influence for good or ill upon his character").

This reviewer is not suggesting that the Christian scholar should learn from Aristotle's *Nicomachean Ethics* the ways and means of true pride. Let him rather continue to be humble on his knees that he may have boldness before men, nay, as he comes before God's judgment with nothing more to conceal. The very beginning of this book's Foreword states that the invitation to deliver the Sprunt Lectures came to the author as the most unexpected expression of *generosity* on the part of the Faculty and Trustees of Union Theological Seminary in Virginia. The plain fact is that the professor of English Bible at the Princeton Theological Seminary need not apologize when lecturing on his subject anywhere in the world. Calvin would not have it so!

EMILE CAILLIET

Paganism to Christianity in the Roman Empire, by Walter Woodburn Hyde. University of Pennsylvania Press, Philadelphia, 1946. Pp. 296. $4.00.

In this book Dr. Walter Woodburn Hyde, Professor-emeritus of Greek and Ancient History at the University of Pennsylvania, has traced the story of the triumph of the Christian religion in the Roman Empire. He summarises the contents of his volume thus (p. 7): 'After a chapter on Roman religion including the later imperial cult, and one on the Eastern mystery-cults which influenced the old national religion, and another on Christianity's parent religion, Judaism, the succeeding chapters give an account of Jesus, both his person and teaching, and follow the development of the Church to the time of Theodosius the Great under whom it triumphed over all its pagan rivals.'

There can be no doubt as to the range of scholarship which Dr. Hyde has at his command. He knows the extensive literature of his subject both in the classical tongues and in such modern languages as English, French, German, and Italian. His pages are replete with learned footnotes and other scholarly references. This scholarship, moreover, is not allowed in any way to obscure the text, the style of which is marked by clarity, dignity, and even grace. From this point of view the publisher's jacket is justified in describing this as a 'rich and rewarding book.'

Dr. Hyde says frankly in his Introduction (p. 7), that he 'has attempted to treat (the subject) in the spirit of critical historical scholarship of our time, which investigates the beginnings of Christianity as fearlessly as it would those of Mithraism or any other religion once powerful in antiquity.' This in itself is, of course, an entirely justifiable and even necessary proceeding. But throughout Dr. Hyde's book it is not difficult to detect a point of view which is not at all favorable to ecclesiastical Christianity. Thus, on p. 224 he asserts that 'Christianity must take its place as one of the major causes of Rome's decline.' He says little or nothing about that moral deterioration which for long had been rotting the character of the Roman people, especially the upper classes, and which probably had more to do with the eventual decline and fall of the Roman Empire than anything else. Again, on p. 240, after stating—what, of course, is well known—that during World War One each of the opposing sides invoked God's blessing on its cause and His wrath upon its enemies, he goes on to assert that 'with the opening of the Second World War in September 1939 the same un-Christian spirit was again displayed by Church leaders in England and America and continued throughout the war.' Actually, this was not the case at all: during World War Two, apart from one or two isolated instances, the spirit of crusading jingoism was conspicuously absent in Church circles both in Great Britain and the United States. Again, on p. 241, after saying that 'many basic (Christian) beliefs, notably immortality, now seem largely inoperative since many people act as if they expect no future judgment,' he asserts that "Christianity has been long taught in the public schools everywhere—except in the French 'schools without God'—and we know that education is the only solution of human ills and nowhere is it needed more than in religion." It will be news to Americans to know that 'Christianity has been long taught in the public schools everywhere'! As for Dr. Hyde's contention that 'education is the only solution of human ills,' it may be pointed out that before 1939 among the best educated peoples in the world were the Germans and the Japanese, and that in countries like Great Britain and the United States the criminal population is by no means recruited exclusively from the illiterate.

There are one or two small misprints which ought to be corrected in future editions of this book. For example, p. 222, the Emperor Honorius died in 423, not 323; p. 238, the present Pope is Pius XII, not Pius XI, who died in 1939.

NORMAN VICTOR HOPE

What Is a Man? by Robert Russell Wicks. Charles Scribner's Sons, New York, 1947. Pp. 224. $2.75.

In this, his third book, Dr. Robert R. Wicks, who was Dean of the Chapel at Princeton University from 1928 until his retirement during the present year, sets forth a philosophy of life which not only makes sense, but which also gives a tang and zest to living. Employing as his general framework the successive clauses of the Lord's Prayer, Dr. Wicks expounds the Christian estimate of life, according to which the final reason for human living is to be redeemed from natural self-centredness into uncoerced allegiance to the God and Father of Jesus Christ, and the spiritual values for which He stands.

Dr. Wicks does not pretend that this philosophy is easy to embody in practical living, for the fact of sin—or 'egoism,' as he quite accurately calls it, for the essence of sin is for the creature to attempt to put himself in the place of the Creator—is a stubborn and subtle reality. But all history goes to prove the superiority of

the Christian philosophy of life to all other and lesser philosophies. As Dr. Wicks puts it: 'the spirit that goes out of itself in love, to be faithful in that which is least, to rejoice in truth and not in lies, to seek forever the unrealised possibilities—this spirit anywhere, in any work, under all conditions holds in its power the richest possibilities of life. Whereas the opposite qualities of selfishness, infidelity, falsehood, acquisitiveness can beget the devilishness that makes a hell of earth. The blessing of the one, and the curse of the other are self-evident in the long experience of the race' (p. 69). And the grace of God, revealed supremely in the life and death of Jesus Christ, is always available for human correction, succour, and regeneration. Nor is this conversion merely a transaction, completed once for all; rather it is a transformation, which goes on right to the end of life.

There are all-too-many people today who are frustrated, defeated, and in despair about life. This book of Dr. Wicks ought to be put into the hands of such people, especially the better-educated of them. For it will furnish an antidote to their 'futilitarianism'; it will show them the way to a faith in God which blinks no difficulties, but which enables life to be lived with dignity, happiness, and fruitfulness.

One or two errors which have crept into the text of this book should be corrected in future editions. Thus (p. 34), Oscar Wilde's famous description of fox-hunting was this: 'the unspeakable in pursuit of the uneatable.' Again (p. 82), the Christian name of the Editor of the 'Christian News-Letter' is not John, but Joseph.

NORMAN VICTOR HOPE

Methodist Union in the Courts, by Walter McElreath. Abingdon-Cokesbury Press, New York and Nashville, 1946. Pp. 318. $3.00.

When the Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church merged in 1939 to create The Methodist Church, a minority of the Southern Methodists continued their separate existence, charging that the merger had violated church law, and retaining for themselves the original name, "The Methodist Episcopal Church, South." In some congregations the seceders constituted a majority and claimed the church property. After nearly six years of litigation the united church won everything for which it contended.

The Supreme Court of South Carolina, following state court precedents from 1843 and United States Supreme Court precedents starting with the classic Walnut Street Presbyterian Church Case of 1872, decided that, when an ecclesiastical court has jurisdiction, and when it follows its own constitutional rules, and when it does not act with "fraud, collusion, or arbitrariness," a civil court must accept the action of such an ecclesiastical judicatory as final in its own sphere. Thus the merger was declared valid, and the litigated property was all awarded to the united church.

The South Carolina state courts refused to grant an injunction against the use of the name "The Methodist Episcopal Church, South" by the seceding minority, but the United States Circuit Court of Appeals granted the injunction. The federal court in its decision said in part: "For the dissident members to use the name of the old church would enable them to appear in the eyes of the community as the continuation of that church, and to make the united church, which is in reality the continuation of the old church, appear as an intruder." "The use by one organization of the name of another for the purpose of appropriating the standing and good will which the other has built up is a recognized form of the wrong known to the law as unfair competition." "No question of religious liberty is involved. Men have the right to worship God according to the dictates of conscience; but they have no right in doing so to make use of a name which will enable them to appropriate the good will which has been built up by an organization with which they are no longer connected."

The significance of this federal decision for future minorities which might desire to exploit the old name of a merged church is far-reaching, and it strengthens potentially the cause of church union in this country. In general, the tendency of American judicial decisions, extending back for more than a century, to recognize the action of a supreme ecclesiastical judicatory as final in its own ecclesiastical sphere has been a buttress to the centralized or "connectional" type of church, like the Presbyterian, Episcopalian, Lutheran, Methodist, etc. A contrary policy, if consistently followed by the courts, would mean that the polity of all denominations, in so far as the control of church property is concerned, would be forcibly reduced to congregationalism, which would be a gross infringement on the liberty of a religious body to decide its own form of polity. These court decisions, coming in a century of increasing centralization of political, economic, and ecclesiastical life, have enabled the churches to strengthen their authority at a time when increasing authority has been necessary for effective work.

Such decisions, too, are highly congenial to the somewhat parallel recent tendencies toward church unity and interdenominational mergers.

The author of this book was one of the attorneys for the united church. An introductory historical sketch tracing the origin of American Methodism's constitutional principles helps to explain the case and the decision. The lengthy testimony is "briefed" within reasonable compass, and the most important judicial decisions in these cases are printed in full. It is unfortunate that a work otherwise so admirable should be marred by numerous typographical errors. The author has presented his material in such a way that the average churchman without legal training cannot miss its very favorable implications for the legal aspects of prospective church unions.

LEFFERTS A. LOETSCHER

Road to Reformation, by Heinrich Boehmer. Muhlenberg Press, Philadelphia, 1946. Pp. 443. $4.00.

In recent years we have heard a great deal about the "Luther research movement" associated especially with pre-Hitler German scholarship and certain outstanding Scandinavian writers. This new research, so we have been told, has shed a quite new light upon the life and thought of the great Reformer. But strangely enough, very little of this new insight has been publicized in Great Britain or America, and, until the appearance of this book, English-speaking Lutherans have not bothered to make known to a wider audience what scholars have long taken to be a new approach to the Reformation. Hence this book, which is one of the important volumes in the Luther research movement, is very welcome indeed.

The book is a translation of Heinrich Boehmer's *Der Junge Luther* which was first published in 1925, two years before the author's death. As the German title signifies, this biography was restricted to the formative years of Luther's life, up to 1521 to be exact, but since it was in this early period that one best sees the transition from Romanism to Reformation, the treatment forms a unity, and the English title is well chosen as a description of the author's purpose. The translators, J. W. Doberstein and Theodore G. Tappert, have done an excellent job not only technically but in a literary way—the style is a joy to read, and this is biography at its best.

For purposes of review, we may single out three characteristics of this life of Luther: the *historical,* the *critical,* and the *theological.* This is historical biography in the sense that the author takes pains to relate his subject to the events and moods of the times. Luther emerges from such a study as a man of flesh and bones and not merely as a venerated but somewhat brittle saint of the Reformation. In every great event, whether of utterance or publication, we are made to see the historical significance of Luther's pilgrimage from Rome to the evangelical faith. This has the advantage of placing Luther's writings within a vital context so that they are seen as tracts-for-the-times and not just academic treatises on specialized subjects.

Perhaps because the approach is historical, it is also critical. In any case, the author's obvious affection for Luther does not become a bias dulling his critical faculties. In fact, one may say that a special mark of this biography is its "de-bunking" quality. For example, the usual clichés about Luther's heredity and environment are swept aside as too absurd for serious consideration. The fact that he had a drunkard uncle is no proof that Luther was himself overly fond of strong drink. Although his parents were as pious as any, they were also grossly superstitious. Luther's visit to Rome was *not* the turning-point in his theological mind, nor was he pathological or abnormal in his search for forgiveness of sin. He read widely in the writings of the mystics, but he "always read his own thoughts" into them and was not greatly influenced, as is commonly supposed, by the *Theologia Germanica.* Bible-student that he was, he never even saw a copy of the Bible until he was twenty years old. In his reaction to Romanism his views were formulated early, yet by 1516 he still retained much of the traditional beliefs regarding Mary, purgatory, the sacraments, and the saints.

More important than the historical and critical aspects of this biography, however, is the theological interpretation of the early Luther. This finds expression in the many excellent summaries of Luther's writings, which, as already observed, are always set within the framework of the historical situation. Most important, in this regard, is the treatment of the epochal "95 Theses." More generally, the theological approach is seen in such a passage as the following: "he [Luther] was always of the opinion that . . . he had uttered nothing new, but had 'only restored the Holy Gospel again.' In reality, in this, the head and heart of his message, he is not an innovator but a renovator. Therefore, of all the names that his or later generations have invented to characterize his unique position in the history of the Christian religion and religion in general, none fits him so well as the name

Reformer which was coined especially for him" (p. 111).

It is the author's consistent emphasis upon this point that makes his book, written more than twenty years ago, so up-to-date and significant for our day. Nothing is more needed in contemporary Protestantism than a fresh insight into the essence of the Reformation, and toward such a revival this book can help point the way by reminding us of the initial theological motif of the great German Reformer.

HUGH THOMSON KERR, JR.

His Word through Preaching, by Gerald Kennedy, a Pulpit Book Club Selection, Harper and Bros., N.Y., 1947. Pp. 229. $2.50.

A Methodist pastor at Lincoln, Nebr., has taught homiletics at the Pacific School of Religion. He writes regularly a column for the magazine, *The Pastor.* He delivered these lectures at Union Theological Seminary in New York City. He would add strength to many a seminary if he became a full-time professor of homiletics.

This work differs from most others in the endeavor to deal with both form and content, and in this order. In the first half, with six chapters, the author writes about "The Method: Discipline and Art." In the second half, with five chapters, he discusses "The Message: Timeless and Contemporary." In the first half he quotes well and often, perhaps too often. In the second, according to the Index, he quotes only half as much, though often equally well. Even so, the quotations at times distract.

The treatment as a whole raises three questions. First, which half will prove the more rewarding? The reviewer would vote for the first. If he taught theology, other than practical, he might feel otherwise. But since he concerns himself mainly with "how to preach," he finds in the first half much more of interest and worth. Rightly or wrongly, he feels that the lecturer here is dealing with something that he knows. In the other half, with what he has read.

Second, why present the two parts in this order? Surely the method ought to grow out of the message. The same holds true in preparing a sermon. A man begins with his purpose. In the light of the aim he decides what to preach. Then he begins to let his materials assume their form, so as to attain his purpose. For this reason, ideally, our students ought to know the Old Testament and the New, church history, theology, and many things else, before they begin learning "how to preach."

Third, is it wise in one book, however compact the pages, to deal with all of this subject matter? The reviewer thinks not. He often envies the men who can teach in other fields, notably biblical theology. But he must leave most of that to special students. In like manner, if he taught in a medical school, he might have to deal with "The Practice of Medicine," or of Surgery. Surely that would keep any one man busy.

This raises the whole problem of seminary teaching and study. More and more some of us feel that we cover too much ground. We survey where we might settle down and dig. At the University the reviewer took two years of special work in English. There he had the usual run of survey courses, with their air of "superficial omniscience." But he gained most from the courses where he attempted less and did it better. Meanwhile the professor who follows this method will not become known as a scintillating lecturer. He calls little attention to himself.

As for Dr. Kennedy's book, it will reward a careful reading.

ANDREW W. BLACKWOOD

The Modern Message of the Minor Prophets, by Raymond Calkins, A Religious Book Club Selection, Harper and Bros., N.Y., 1947. Pp. 205. $3.00.

Dr. Calkins served for twenty-eight years as minister of the First Church (Congregational), Cambridge, across the way from the Harvard Yard. He has written a dozen books, each of them in its own fashion worthy. Now that he has reached the age of almost seventy-eight, he astonishes his many admirers by entering the field where George Adam Smith won distinction. Here too Dr. Calkins has done his work well.

In matters of criticism the new book usually takes a position less conservative than that of Smith. The treatment more often accords with that of Prof. Robt. H. Pheiffer in his *Introduction to the Old Testament.* But Dr. Calkins insists on doing his own thinking. Evidently he has made a long and careful study of the Twelve, with the help of the ablest books.

In the parts that deal with exposition, rather than criticism, Dr. Calkins often quotes briefly from George Adam Smith. But here again the later writer does his own thinking and blazes his own trail. Even in the least promising of the Twelve he finds abundance of food for thought, as well as countless opportunities for preaching today and tomorrow.

The style differs from that of Smith. But the

newer work does not suffer by comparison with the old. In his own fashion Dr. Calkins has long since proved himself a master of the King's English. Here his work may not glow so much as in some of his former books. But he succeeds in making his interpretation clear, and in fostering a desire for a better knowledge of the Twelve.

The reviewer has always enjoyed the writings of Dr. Calkins. In other years many of us wondered how a pastor could excel as a preacher and still write in other fields, without neglecting his flock. Now we ask how a man almost four score years of age can retain all his powers and gifts, and send forth the kind of book that shows scholarly habits and practical helpfulness.

This volume should do much to encourage the use of the Bible in the pulpit. Page after page caused the reviewer to look back over the years when he served as a parish minister. Among all of that pulpit work he remembers with most satisfaction two kinds of sermons: the expository and the doctrinal. O for another opportunity to take people on Sunday evenings through the Minor Prophets! This time he would not dodge a single one!

The reviewer commends the book heartily. In recent years he has not kept in close touch with matters critical. Even so, he has not found it needful to follow Dr. Calkins in all his conclusions about matters of authorship and date. Fortunately, these issues seldom affect the preaching messages of the Twelve. These messages have to do with the problems of Church and State, both today and tomorrow. Thank God for the Minor Prophets!

ANDREW W. BLACKWOOD

The Soul of Frederick W. Robertson, by James R. Blackwood. Harper and Bros., New York, 1947. Pp. 190. $2.00.

A well-written book on Robertson of Brighton is always of interest to ministers and intelligent lay folk. This book on Robertson by James R. Blackwood is especially significant for two reasons: First, because the author has revealed to us the soul of this stirring preacher whose words have continued their inspiring influence during the whole of the past century.

A further reason why this book on Robertson is significant is because it reveals to us in young Mr. Blackwood a writer of such charm and promise that we may well look forward to the future product of his pen with anticipation and relish. Robertson of Brighton was a young man whose brilliant career ended in early death. Another young man, a hundred years after Robertson's death, has analyzed the power and appeal of this amazing prophet in a most satisfactory fashion. Few men can deal deftly with great issues. It often happens that ponderous affairs are set forth in ponderous, unreadable style. From the first paragraph of Mr. Blackwood's book, however, which relates how the barking of a dog one night precipitated events which swept Robertson into the ministry, the author continues to describe the preacher and his work in a crisp style seasoned in every line with plenty of imagination. Mr. Blackwood—who completed the book before he was twenty-nine—is a young man of unusual literary promise. One seldom encounters in any field a first book as brilliantly and convincingly written as is this one.

Robertson of Brighton was a born soldier who, through circumstances over which he had no control, became a minister. His heart was always on the battlefield, but he made his ministry a quiet but pressing crusade against evil and a proclamation of religious truth in terms everyone could understand. Graduated from Brasenose College, Oxford, Robertson read for his ordination in the Anglican Church and became first associated with three parishes in the city of Winchester. Here he carried on a ministry among the poor which gave him a deep insight into human need at its lowest levels. Robertson's experiences at Winchester mellowed his heart and prepared him to deal sympathetically with all types of people. His next ministry was in Cheltenham, no longer among the poor but among the wealthy. It was in this second parish that Robertson's power as a preacher began to manifest itself. English religious life was torn asunder by the liturgical emphasis of the High Church group and the corresponding reaction of those who called themselves Evangelicals. Surrounded by this conflict, Robertson not only refused to ally himself with any party but came to be known everywhere as a man who spoke out valiantly for the truth but defied classification.

Always burdened with physical weakness and ill health, Robertson came, with the passing of time, to feel the added burden of religious doubt. He left Cheltenham and almost left the Christian ministry also. For some time he traveled on the continent. He was finally persuaded to preach regularly in Heidelburg, and this pulpit experience seemed to dispel the dark cloud under which he had long suffered. Accordingly, Robertson returned to England with his faith restored and, after preaching a short time in Oxford, accepted the rectorship of Trinity Chapel, Brighton, a holiday resort where multitudes of the ill and idle sought refuge.

First a preacher to the poor in Winchester,

then to the wealthy in Cheltenham, Robertson became finally a preacher to the worldly in this seaside resort. He was rector here for a brief six years, but such preaching the people not only of that resort town but of all England had not listened to in centuries. There was nothing spectacular about Robertson. He remains to this day the preachers' preacher, setting forth truth in a style which to every generation appears thoroughly contemporaneous. He was a penetrating expositor, a preacher who spoke out against evil with utter courage, and a reasoner who held both the learned and the unlearned spellbound by his quiet but inescapable logic. There are many today who maintain that Robertson is the most influential preacher thus far to appear in the English-speaking world. Mr. Blackwood, among the many incisive things he says about the great English preacher, seems to sum up the whole of this man's brilliant career in these words: "Robertson casts his sermons in a rare alloy of dialectic strength and imaginative charm. . . . Intensity was the secret of his power."

Much more might be said of Robertson's manly defense of the protest which arose in his generation against social injustice. He was not a blatant reformer but he scorned to keep silence when privilege trampled the rights of simple men. He was one of the most artistic preachers in the history of the Christian Church, but his artistry was unconscious, natural, always serving a profound spiritual end. More than 1500 men formed the cortege which accompanied Robertson's body to the grave. Within a few years his sermons—rewritten from his notes and from the memory of those who heard him—were issued in one volume, "the beautiful utterances," as one reviewer put it, "of a gifted and cultivated mind." This volume of sermons has been continuously in print for more than seventy-five years.

As long as preachers are interested in doing a better job they will be interested in Robertson of Brighton. And everyone interested in Robertson of Brighton will read with appreciation and gratitude this fascinating work which young Mr. Blackwood has given us.

EARL L. DOUGLASS

The Modern Parent and the Teaching Church, by Wesner Fallaw. The Macmillan Company, New York, 1946. Pp. 228. xiv. $2.50.

This book deals with the revival of emphasis now being placed upon the home as the primary agency for the teaching of the Christian faith. Christian education, it is assumed, is a cooperative enterprise in which the home and the Church must work together. In fact, it is asserted that the home is the primary agency and that the Church must not exploit the home for its own ends. It is the Church's business to make the home function as it should and to provide parents with guidance for growing lives not only in terms of precept but in terms of example. It is not enough for the Church to acquaint parents with the work of the Church; the Church must Christianize parents so that homes will become schools of instruction and communities of wholesome guidance and comfort.

Dr. Fallaw thinks that adult education should not be made a by-product of the Church's work, but the most important kind of Christian education which the Church undertakes. The education of adults will produce the education of children as a by-product.

Many means are projected for the attainment of this high goal of producing Christian homes, such as classes, counseling opportunities, premarital education and counseling, and opportunities for the education of young married couples who are starting their families, building new friendships, and entering upon their careers.

Much of what is stated in this book came up out of six years of practical experience as a director of religious education in the Winnetka (Illinois) Congregational (Community) Church.

The suggested methods contained in this book are good. The theological point of view is supposed to be "Protestant," yet we do not think that enough emphasis has been placed upon the strictly evangelical aspects of the Christian faith in the entire treatment of the nature of the family and the Church. The chapter on "Theological Foundations" recognizes the place of theology in a religious education, but it uses the term with such a broad connotation as to be too inclusive for definite meaning. However, that may be, the book does deal in a challenging way with one of the most important problems before the Church today.

E. G. HOMRIGHAUSEN

This is Our Faith, by John Dow. 1943. Pp. 245.

Highways of the Heart. 1941. Pp. 138. 25 cents.

Catechism. 84 Questions and Answers. 1944. Pp. 23. 5 cents.

The three books listed above are published by the Board of Evangelism and Social Service of the United Church of Canada. They may be

secured by writing the Wesley Building, in Toronto. They form a trilogy which has come into existence for the definite purpose of giving better unity and expression to the faith which undergirds the United Church.

The larger volume by Dr. Dow is an excellent exposition in clear and relevant terms of the Statement of Faith of the United Church. The Catechism is a question and answer statement of that Faith, employing simple terms, but having some of the Shorter Catechism's flavor. The other volume—Highways of the Heart—is an innovation, since it is a devotional book consisting of daily devotions with Scripture passages, comments and prayers, on the Statement of the Faith.

It may be of interest to know that the Catechism had gone through five printings by July, 1944, totaling 120,000 copies. Dr. Dow's book had gone through five Canadian printings and two British printings by November, 1946, totaling 9,000 copies. The devotional booklet had gone through seven printings by October, 1945, with a total of nearly 16,000 copies. According to a later word from a friend, the Catechism has now sold more than 180,000 copies.

These three books are of special merit and significance. For one thing, they give us a glimpse into the way in which the United Church brought its creedal statements into being. It also shows us in a striking way what was done by the United Church when it set to work bringing its creeds and helps up to date. And it also indicates what the United Church is doing in the way of providing its members, and not only its communicant class pupils, with a three-fold expression of the Faith, namely, a Catechism, a Devotional Manual, and a Theological Exposition. Surely, this is the way to a united Church!

E. G. Homrighausen

The Minister Teaches Religion, by Frank A. Lindhorst. Abingdon-Cokesbury, New York and Nashville, 1945. Pp. 125. $1.00.

The author of this little volume is head of a new department of Christian Community Administration in the College of the Pacific. A Methodist minister, he has had a wide experience in the field of Christian education. This book is written out of the conviction that the minister is the key person in the educational program of the local church, who needs sound guidance in the business of church administration.

The many ministers who desire knowledge as to what they might do to take hold of the educational programs of their parishes would receive some valuable hints from this book. The contents of this volume are not theoretical; rather, they represent the practical results of actual parish work. Dr. Lindhorst desires a teaching Church and teaching ministry. Perhaps the most important part of this book is the list of things here suggested which the minister as a person can do himself, irrespective as to what other people in the Church may do.

The objective of Christian education, according to Lindhorst, is the spiritual growth of persons. The treatment from start to finish is person-centered. Successive chapters deal with the minister's teaching through preaching; his teaching of children, youth, boys and girls, adults, and homes. The minister also teaches through others; he teaches the teachers. Finally, he teaches through his community relations. And, of course, he is taught himself as he teaches others.

Here is a suggestive book for ministers who wish to know what they can do to improve their ministry of teaching. We cannot agree fully with the theological point of view herein expressed. The first chapter, for instance, contrasts, as did Betts years ago, the new as over against the old approach of Christian education. This contrast is altogether misleading and false. Without scrapping one suggestion of this book as regards method, it is possible to use its practical aids with greater effectiveness if undergirded by a theology that is at once more evangelical and more psychological. The Christian faith contains not only a theology, but an anthropology as well.

E. G. Homrighausen

A Christian Philosophy of Education, by Gordon H. Clark. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1946. Pp. 217. $3.00.

The affirmative argument submerged in this strongly polemic book, runs as follows: (1) American education has no world-view and sadly needs a basic context in which to function. (2) The theistic world-view of the Bible is the only true and adequate setting for education. (3) Even though American education has no common world-view, neutrality in basic beliefs is neither possible nor actual; theoretically, there must be commitment to some ideas, and actually, non-Christian and anti-Christian assumptions are submerged in most of the literature of education. (4) This circumstance is immediately critical at the point of ethical and

social issues, for the schools are inculcating attitudes which are not Christian. (5) What must be supplied is a knowledge of God as revealed in the "intelligible language" (p. 159) of the Bible, making the written Word the objective norm to which all knowledge and action must conform. (6) Finally, the only possibility of accomplishing this change in the near future, is for Protestants to establish schools of their own under the control of the Church.

Following are some of the specific assertions made by Professor Clark, to which assent is quickly given by this reader: Education has been too completely divorced from philosophy, and this is one reason it has gotten lost. The Triune God revealed in Christ is the only true metaphysic. God is ontologically and temporally prior to the world, and the world depends on Him for its existence. The world is essentially rational, harmonious, and unified. In testing our knowledge for truth, consistency is one of the prime requirements. Faith is necessary to any world-view, so it is not at all foreign that is should be so central in the Christian world-view. The educational process is dependent upon the work of the Holy Spirit. Actually, man is evil and is without hope apart from the saving hand of God. Christians should not be silent in the face of contrary beliefs, but should let their lights shine. It is of prime importance that people should know the Bible. Education should not prepare for specific occupations alone; first of all it should produce men,—Godly men. Belief in the existence of norms must be revived, man recognized as a rational being, and education distinguished from training.

At the same time, there are a number of points in the author's argument on which agreement is withheld. Some of them are stated here with the modifications which seem necessary. Although self-control must be predominant in education, there is place for some self-expression. The unique educational policy followed in the development of the United States was sound, namely, that Protestants participated in founding a national system of education. Dr. Clark is incorrect in presuming that public schools were established "to provide an education for the children of families that could not afford the tuition fees of private academies." (p. 154) This is a throw-back to the pauper-school idea which had to be overcome wherever it persisted before the public schools went forward at all. Although *what* we teach is certainly important, *how* we teach is more important than the author makes it. There are too many teachers who, by the *how* of their teaching, negate the content that they think they are teaching. It is unfortunate to include self-interest as a justifiable motive in Christian social practice. Dr. Clark's correction of self-interest is that it must be kept free from "shady relations." But how do you know what is shady once you give way to self-interest? Contrary to the author's intimation, there is common ground on which Christians can meet the secular order with the intention of leavening the lump. The Christ-like life lived in relation with men is one of these points of meeting; another is the Bible, a historically objective document in which Christ is beheld by the reader. The book places too much emphasis upon transmission of information. While there need be much transmission of content in education, educating hardly takes place unless each learner is somehow brought face to face with God in such a way that a higher self is given birth and he comes into a realization of his true destiny. And finally, the solution of our present educational dilemma is not along the pathway of Protestant withdrawal from the schools. It must come by way of a genuine leavening of the lump. Let our homes and churches be doing their jobs along side the schools. Let us assume that attitudes will be inculcated, and by the same token let us do what can be done to get religion into the schools and to give a Biblically theistic context to education. But also, let our Protestant churches be sending genuinely Christian leaders into the schools. Withdrawal will set us back over a century; the Kingdom of God lies forward.

J. Donald Butler

The History of Educational Thought, by Robert Ulich. American Book Company, New York, 1945. Pp. xii, 403. $3.00.

Three Thousand Years of Educational Wisdom, edited by Robert Ulich. Harvard University Press, Cambridge, Mass., 1947. Pp. x, 614. $6.50.

Since coming to the United States in 1934 and taking the post of Professor of Education in the Harvard Graduate School of Education, Robert Ulich has distinguished himself as a scholar of great breadth and depth. Formerly Counselor in charge of Saxon Universities, his first book published in America was an educational philosophy, entitled, *Fundamentals of a Democratic Education* (American Book Co., 1940). Though two years separate the appearance of the two volumes given attention here, they are offered as companion works in the history of educational thought. The first is just that; it is the author's report and appraisal of the work of some twenty-two educators from Plato to Dewey. The second is an anthology of extended selections from the

writings of these men, with a number of others added. The need prompting both volumes, depicted in the first sentence of the preface to the anthology, is this: "We are fumbling around in education because we know so little about the future and do not bother to know enough about the past." (p. v.)

The selections included in the anthology which are commonly recognized as of major importance, are from Plato, Aristotle, Quintilian, Augustine, Luther, Erasmus, Montaigne, Comenius, Locke, Rousseau, Pestalozzi, Herbart, and Froebel. From the pen of each of these men an extended portion is reproduced, the average space given to each is twenty-five pages. The succession of names just mentioned indicates the outline of the first book; and the extent of the selections marks the chief value of the second book.

The different chapters in the *History of Educational Thought* are both accurate and interesting; the human-interest content is rich enough to engage the student in pleasurable study. In addition, the author has not hesitated to weave threads of personal appreciation and criticism throughout the panorama he describes. In this way the spirit of his educational philosophy is caught, if its doctrines are not made explicit. For one thing, a warm personal feeling is evident and a confidence in a spiritual world ground as the context for man's living. For example, Ulich finds Dewey overworking his criticism of much religion and culture as an "escape from reality"; it mistakes "the most arduous achievements of prophets, artists, and thinkers for idleness and daydreaming" (p. 328). Regarding a rigid adherence to science as the method of knowledge, he says: "the mere fact that we cannot define the idea of *logos*, as we do with an object in a laboratory, is no sufficient reason for denying it" (p. 334). In his last chapter Ulich finds the crisis of our times epitomized in the tension between specialization and integration, the same diagnosis given in the "Harvard Report," to which he was a contributor. We have gone so far in compartmentalizing knowledge and developing narrow specialists that individuals and societies do not achieve "a deeper and uniting definition of truths and values" (p. 341). "A new integrated civilization will depend on bringing the parts together, instead of insisting on their separation" (p. 342).

There are selections included in the anthology from others than those already listed as being of major importance, some extending to a length of forty pages. These enrich the collection from diverse areas not commonly included in conventional treatments of history of education. Asia is represented by selections from religious literature of ancient India and China. Plutarch's writing is added to the selections from Plato and Aristotle, further exemplifying ancient Greece. From the Bible, the Sermon on the Mount and I Corinthians 13 are included. Among the ancient Church Fathers, writings of Tatian, St. Basil, and St. Jerome are added to those of Augustine. The only selections included from the medieval Church are writings of Hrabanus Maurus and John Gerson, Aquinas' *De Magistro* being excluded because it "conceals more than it reveals of the wisdom of the great religious philosopher" (p. 172). From Islam, writings are culled from al-Ghazzali and ibn Khaldun. In addition to Luther and Erasmus, the Renaissance and Reformation are represented by portions from Aenea Silvio, Ignatius of Loyola, also *The Ratio Studiorum*, and Montaigne. Selections from Francis Bacon, Descartes, and Galileo, not strictly educational, are introduced to show the indirect influence of the development of inductive method on modern education. American authors come in for more than common attention with Franklin, Jefferson, and Emerson carrying the honors; unfortunately there are no samples from Mann, Barnard, and Harris.

Except for a very few instances, the works of great educators of the past are now almost completely unavailable. Even rounds of second-hand book shops yield little fruit in the search for them. Publishers other than Harvard University Press are presently considering anthologies similar to this one, because of the likely need for them. The general success of these two volumes will hinge on what comes to pass in the development of education in the years just ahead. Will we be satisfied to continue in our well-worn present-centered groove? Or will there be a resurgence of interest in the historic springs of educational effort? It may well be that Professor Ulich's two companion volumes will whet the interest and point to the need at the same time that they help supply the materials for such an interest to thrive upon. It is sincerely hoped that he is blazing a trail which will become a much travelled road in American education during the middle part of the twentieth century.

These two books will be a valuable addition for every minister's study. Together they offer a rich background of educational thought otherwise to be gotten only by much scattered searching. They will be well used as companion texts for advanced courses in history of education. And because of the number of selections from Christian thinkers, they could also be used as texts for courses in the history of Christian education in college or seminary.

J. Donald Butler

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